CANADIAN JEWISH REVIEW

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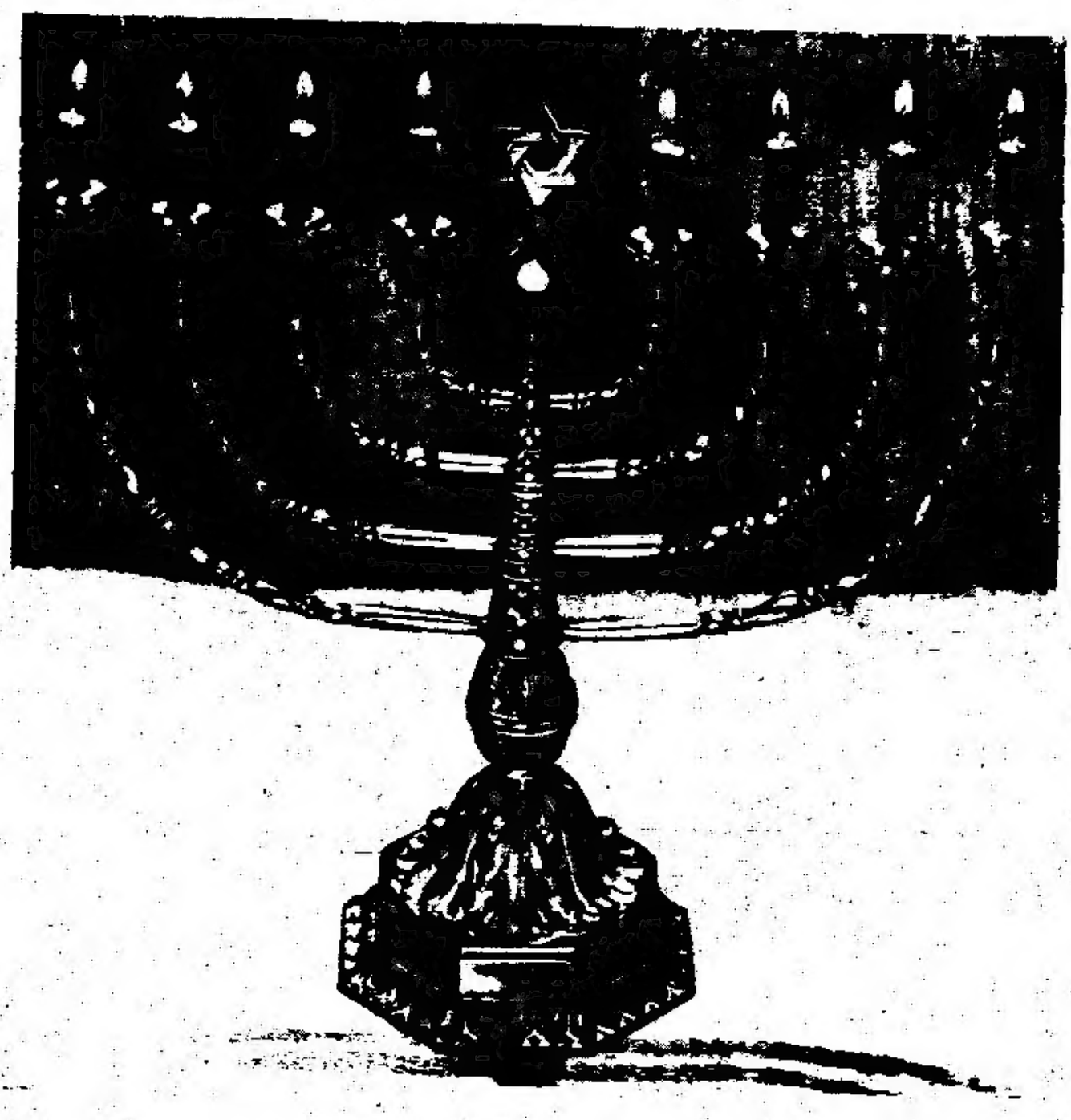

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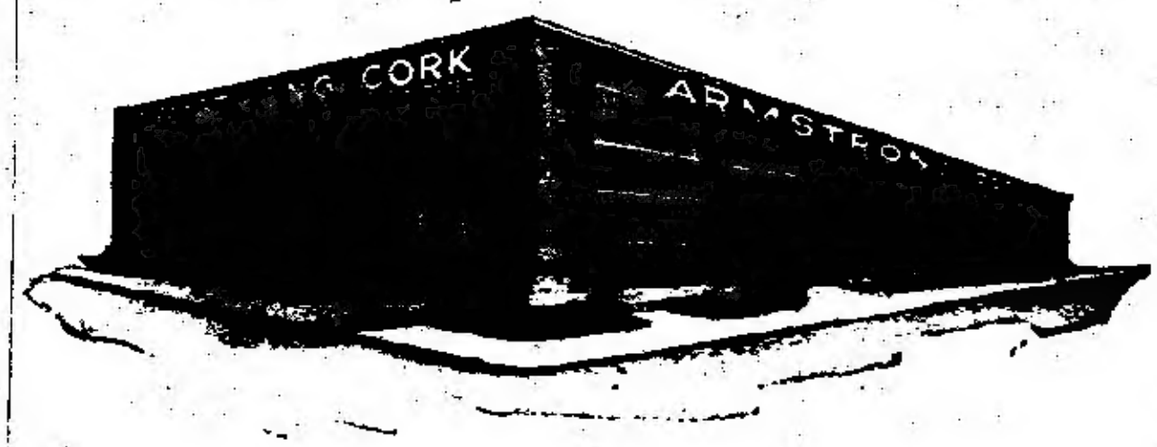

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CANADIAN JEWISH REVIEW

VOL. XXX — MONTREAL, DECEMBER 5, 1947 — No. 10

Commentaries

By Dr. Harry J. Stern, Rabbi

The Miracle Of Our Revival

The feast of Chanukah commemorates the miraculous defeat of the Syrian heathen hosts by the little band of the heroic Maccabees, emphasizing not only the miracle of the survival of the Jew but the still greater miracle, the revival of Israel despite defeats and persecutions.

When we reflect upon the Chanukah story, we can not help but think in terms of miracles. The Maccabees, 2115 years ago, faced an unequal struggle. There, opposing Jewry of that day were the mighty hosts of Antiochus who was determined to totalitarize his empire by exterminating minorities and their God-given right of freedom. Of course, there were then anemic Jews, as there are such among us to-day who, indifferent to the cause of Judaism, followed the line of least resistance and deserted Israel. There were also Jews who gave up because they were driven into submission by the terrorism and tyranny of this ruthless Antiochus, "the mad man."

Thus it is well recorded in the Book of the Maccabees that when the Jews saw the hosts of their enemies they asked, "Shall we be able, being a small company, to fight against so great and so strong a multitude?" But the answer of Judah rings down to us through the corridors of time, "With the God of heaven it is all one to save by many or by few."

This answer of Judah Maccabee meant to convey to us all, that more powerful than physical might, is the power of the spirit. It was none other than the great military genius, Napoleon Bonaparte, who, at the very height of his military career, pointed out that for a while the sword may conquer but ultimately it is the spirit that triumphs.

And so, on Chanukah we meditate upon the miraculous deliverance from Syrian oppression and with it is coupled the dramatic Talmudic story of the flask of sacred oil which, although sufficient for but one day, lasted for eight days!

What did the Maccabees fight for? Primarily for religious freedom, the worship of the One God. This is the very reason that Jewish tradition interpreted the victory, not as military or political, but as religious. Resolved as we are to-day in a world organized on the basis of states that Palestine be restored to Jewish statehood as a necessity, our historic place in the world we must bear in mind, is of religious significance and import.

Jews must continue to witness to God and God's moral law. For, upon this Jewish idea hinges the hope of civilization. Ethical Monotheism posits as there is One God, all of us are children of the One Father. In this doctrine, international peace is anchored. Therein lies the secret of the survival of the Jew and also his revival. As the idea of God is indestructible so it is with the Jew who has made this unique contribution to civilization.

Chanukah emphasizes another idea of the Jew for which the Maccabees fought so heroically, the right to persist as a minority. We Jews have ever refused to be bullied by superior force. Hence, in this critical hour of history it is a joy indeed to welcome the Chanukah feast.

Saddened as we are by all the tragedies and the defeats which we Jews as a people experienced in our checkered career we are enheartened on Chanukah which reminds us of our spiritual triumphs. "When Jewish life was eclipsed in Palestine it rose to new glory in Babylon." When Jewry declined in Babylon other great centres of Jewish learning and piety came into existence on the continent of Europe. Revival and the miracle of renaissance has ever characterized the Jew.

Of course, we are distressed as to what has happened to European Jewry in our day. There the erstwhile great centres of Jewish life are in shambles. All this is due to man's inhumanity. But do we not behold the rise of a new unfoldment of Jewish life in the Americas? And breathes there a Jew who is not thrilled at the miracle of the Jewish revival in Palestine?

We Jews are a miracle people. We constitute the greatest miracle in all history. Behold, at this moment our [illegible] at the United Nations, pleading our right to membership in the family of nations that we may serve all the better the cause of human progress and help in the building of that social order based on prophetic justice and righteousness.

When we pronounce the ancient benediction over the Chanukah lights this year, "Praised be thou, O, Lord our God, who didst wondrous things for our fathers in days of old and in this season", let us in particular think of the glory and the miracle of our present-day revival and rededicate ourselves anew to the precious cause of Judaism.

The Synagogue — Cause Not Club!

The quicker modern Jews learn to appreciate that the synagogue represents a precious cause [illegible] and is not to be treated as a second-rate secular club, the more generous will be their support to God's House. The paying of dues to a synagogue with a minimum rate, in truth is a mere pretence and does not to keep out of God's House some of the deeply religious folk who cannot meet the financial standard of dues. It seems to us that the synagogue membership in terms of money should be determined by one's ability to pay. Hence the rich should give in accordance with their standard of living and in accordance with their material possessions, and make it possible for the young married and others who seek the fellowship of God's House though they cannot support it on the basis of minimum dues.

We deplore the practice of financial support which in particular some of the rich have evidenced toward the Jewish institution in Jewish life the synagogue, the very symbol of Israel's immortality the institution which is central in Jewish life. It would be a revelation, indeed to publish the exact amounts of contributions the people generally give in support of Judaism as represented by the synagogue.

The method in so many synagogues employed to extract greater income is that of having a social entertainment within the synagogue auditorium based on the theory of a theatrical performance, the better to the profit, the higher the price of seats, is certainly not in keeping with the classic traditions of Judaism in particular and religion in general. Surely the time has arrived that the shame of the merchandising tactics be quickly removed and that due emphasis of the spiritual equality of all who come to worship whether they be rich or poor.

Hence, the annexed pew system is an unjewish institution and ought to be abolished as has been done by some enlightened congregations of the synagogue ought to be income free with offering in accordance with one's means. Shame, we say, on any who grow "balsam" To you in your unjustly attitude to God's House wish to assure the synagogue and thus acquire your obligation to the religious heritage of Israel.

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Chanukah is a joyous and beloved Jewish holiday, without tears. It comes at a time when the general community is experiencing a season of good-will and benevolence suffused with warmth and light. It belongs to the home and the household, and the glow of candles every night for eight days bespeaks well-being, good fortune, and mutual devotion within the haven of the happy family circle. People talk pleasantries, they give and receive presents, they play games, they eat potato pancakes more than ever, the youngsters take part in religious school theatricals, and the spirit over all is the same as it was once upon a time in Venice when the Jews would row through the Ghetto in gondolas and stop with blessings and singing wherever the Chanukah lights stood in the windows or outside at the doors.

The Jews are always glad to memorialize the Maccabean triumphs because they were so inspiring and so spectacular, resplendent with fearless heroes and resounding events, and marked by the victories of the few, unequipped and unskilled, over the many, well-trained and clanking with arms and wealth. Chanukah is an anniversary with dash! It celebrates a triumph over Antiochus who, in the second century B.C.E., set out to abolish the Jewish religion by forcing the people to offer sacrifices to the Greek gods only, to the accompaniment of many cruelties. Antiochus was the filthy kind of villain whose downfall would give zest to any memorial celebration by the victorious side centuries later. He was thoroughly wicked and immoral, so bloodthirsty that the massacre of innocent people gave him pleasure, and so insolent and unfeeling that he delighted to abuse and treat with contempt the sacred customs of others.

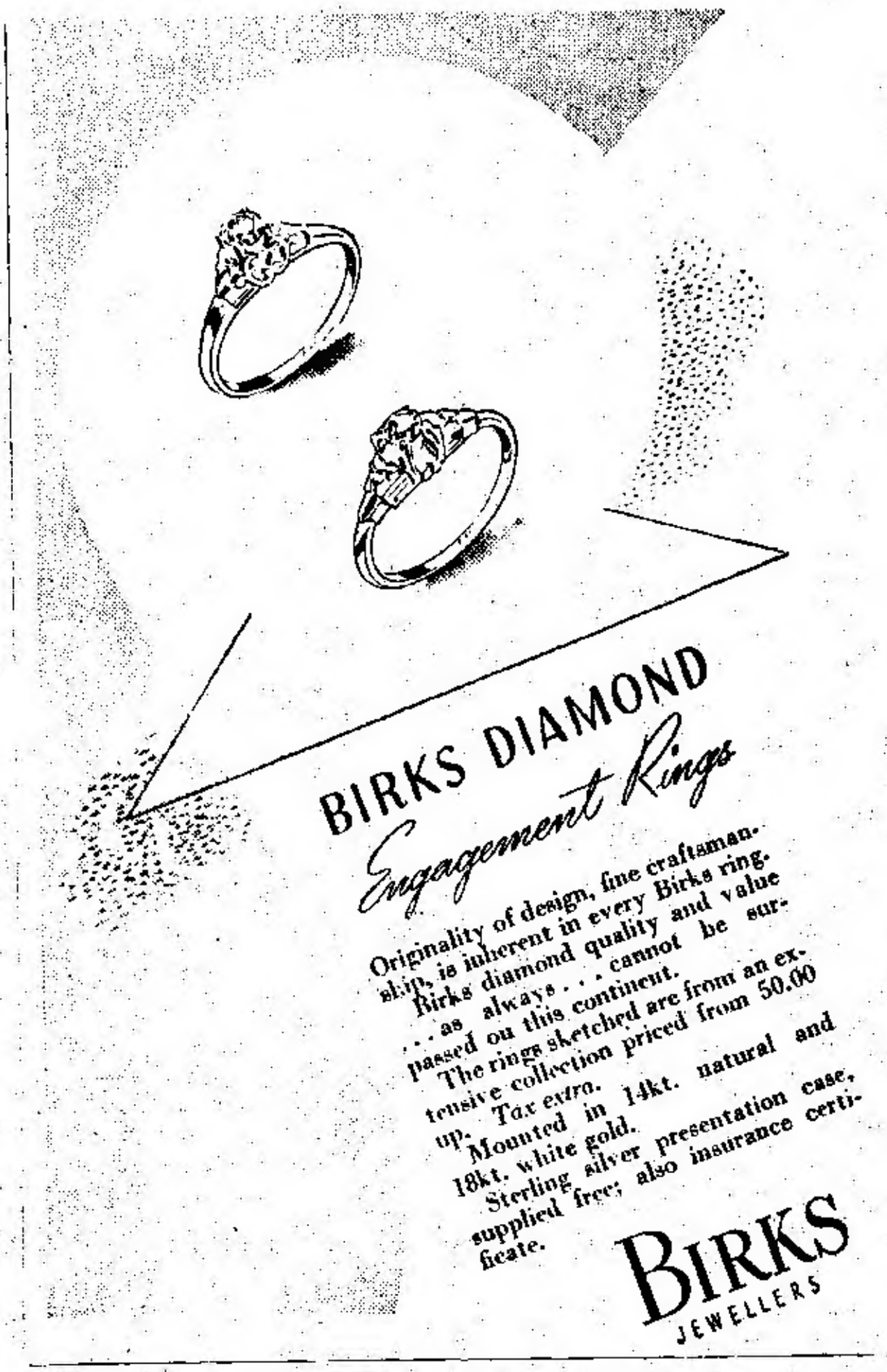
It would be hard to find a grander figure as a hero for this Chanukah celebration, which commemorates the preservation of Judaism, than Judah the Maccabee, for he was wonderful in every way. When he established the feast of Chanukah in 165 B.C.E., he also established himself as a full-sized personality in Jewish history and one who comes alive easily among people who celebrate Chanukah partly by talking about the kind of man he was and what he did. Antiochus had been so sure of victory that he already had customers lined up for the purchase of Jewish slaves whose prices had been publicly posted. But it was Judah who was the final one to accomplish the triumphant act in the Temple precincts. He removed all the signs of heathen worship, had the altar cleaned up and purified, and restored it as a decent place for the worship of God. Enough sacred oil was found for the holy flame for only one day but there was a miracle connected with it, you see, and it burned for eight days so that Chanukah candles are burned for that long now as a remembrance of those stirring times.

Judah celebrated victory by chanting the psalms and singing robust songs of gratitude to the Almighty, for he was a very pious man, but not stuffy. Before every battle he prayed for direction toward the time when his people could stop fighting and be free of the evil which sought so maliciously to engulf them. His blazing courage was the kind that could make others courageous for it was rooted in the singleness of righteous purpose. He was a genius at guerilla warfare and a selfless leader without bombast or swagger, disdaining to throw his weight around. He remembered well the farewell death-bed address of his father, Mattathias, who counselled his sons to "show yourselves men in behalf of the Law."

The source of Judah's strength and inspiration was his tough old father, a member of the Hasmoneans, a noble priestly family, who lived in Modin, an ancient town on the road from Jaffa to Jerusalem. Antiochus sent men there to erect an altar to Zeus but the old priest killed the first Jew who was willing to leave his religion to obey Syrian orders, and pledged his own faithfulness even if all the other people gave in except himself and his sons. He was the leading Jew in his little town and his defiant refusal to bring an offering to the Greek altar stiffened the resolve of many who fled with and after him to the mountains as a stronghold of warfare. He was an old man but he had vigor and the stubborn, steadfast confidence so essential to the resistance fighter. He was valiant, as he admonished his sons to be, and it is easier to appreciate Judah the Maccabee, Judah the Hammerer, when you know what his father was like. They should be important to all people as a universal symbol of the strength of a minority with high ideals who refuse to consider even the possibility of a defeat.

It is the pleasant duty of every Jewish home to make Chanukah sparkle with jolly celebration because it gives the children something worth while to remember, to look back upon in happy recollection of their early years, and something of their own at the Christmas season when Christian children are so busy in wonderment and so enchanted with all that goes on around their holiday. An American rabbi and educator once said that parents should give their children presents on every (!) night of Chanukah to surprise and please them when the lights are kindled. This column is strongly in favor of parents devoting themselves to making Chanukah the loveliest and gayest time to tell a great Jewish story of how Judaism was saved and Christianity with it, therefore. Parents and children drawing together, getting presents, eating sweet treats in the candlelight, what could be better?

f.f.c.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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

DECEMBER 5, 1947 VOL. XXX, No. 10

Bringing Jewish Orphan Children To Canada

By Dr. Manfred Saalheimer, Of Montreal, Of The Canadian Jewish Congress

(Editor's Note: The following article was written at the request of the Review on the return of Dr. Saalheimer from Europe where he went to set up the machinery for the bringing of Jewish refugee children to this country.)

One hundred and thirty-seven children have already arrived in Canada, and about fifty more will be here before this Chanukah issue will be distributed. Thus the War Orphans' Project of the Canadian Jewish Congress is off to a good start.

The Canadian Government has granted permission, by special Order-in-Council, for the admission, under the auspices of the Canadian Jewish Congress, of 1,000 Jewish children from Europe. The only conditions attached are that the children must be orphaned, that is to say bereaved of both parents, that at the time of visa issue they must be below the age of 18 and in perfect health.

Very fine co-operation is given by the Canadian Immigration Branch in facilitating the movement. For instance, arrangements have been completed by which children from countries where Canada does not now maintain Immigration offices, notably Rumania and Hungary, can be temporarily admitted to France for examination and visa issue at Paris.

The majority of the "children" could more aptly be described as adolescents, for they are mostly in the age group from 16 to 18. The reasons are chiefly that comparatively few young children without parents survived, and that Palestine has a first claim to younger unattached children, which the Canadian Jewish Congress certainly does not wish to contest. However, there are a number of younger children who are distantly related to some Canadian family or other and for that reason are included in the Canadian project. In addition, every transport contains some young brothers or sisters of older children who have volunteered for emigration to Canada.

There are children originating from almost every European country: Poland, Czechoslovakia, Rumania, Hungary, Greece, Lithuania, Yugoslavia, etc. Many of them, after their liberation from Nazi concentration camps, had found temporary shelter in Jewish orphanages in France, Belgium, Sweden, Switzerland. Others are brought direct out of the D.P. camps of Germany, Austria, Italy.

Arrangements have been made with the Cunard White Star Line for 25 berths on every sailing of the "Aquitania", which plies the Atlantic between Southampton and Halifax every 20 days. In addition, the children coming direct from the D.P. camps are brought on U.S. Army Transports chartered by the I.R.O. (International Refugee Organization). The first such transport carrying 44 Jewish orphans arrived with trained escorts provided by the Canadian Jewish Congress, and a program of initial orientation to Canadian living conditions was carried out on board.

While mentioning I.R.O., the splendid co-operation of that body should be recorded in facilitating the selection and documentation of orphans through Canadian Jewish Congress staff overseas. The main burden of arrangements overseas is on the offices of the Joint Distribution Committee, with HIAS, OSE, World Jewish Congress and other important organizations giving most valuable assistance.

The bulk of the orphans chosen have had a certain amount of vocational training overseas, many of them in ORT training schools; which is a great help in their adjustment in Canada.

Very strict medical examinations (including X-rays and blood tests) are required overseas both before a child is selected and before the Canadian Medical Officer approves the child. The health standards of those arriving are, according to statements of the local medical boards who give these children a third medical check-up, astonishingly satisfactory. Initial apprehensions that there might be a goodly number of psychopathic cases gratifyingly proved entirely unfounded. Despite the fact that most of these children have gone through untold hardships they have retained a wonderful balance.

True, there are adjustment problems just as every newcomer

(Continued on Page Eighty-Two)

ABC

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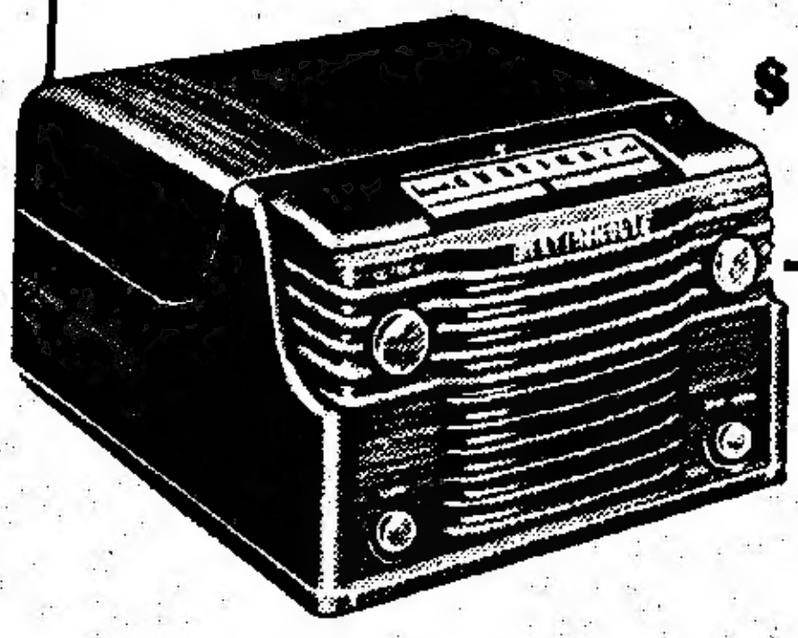

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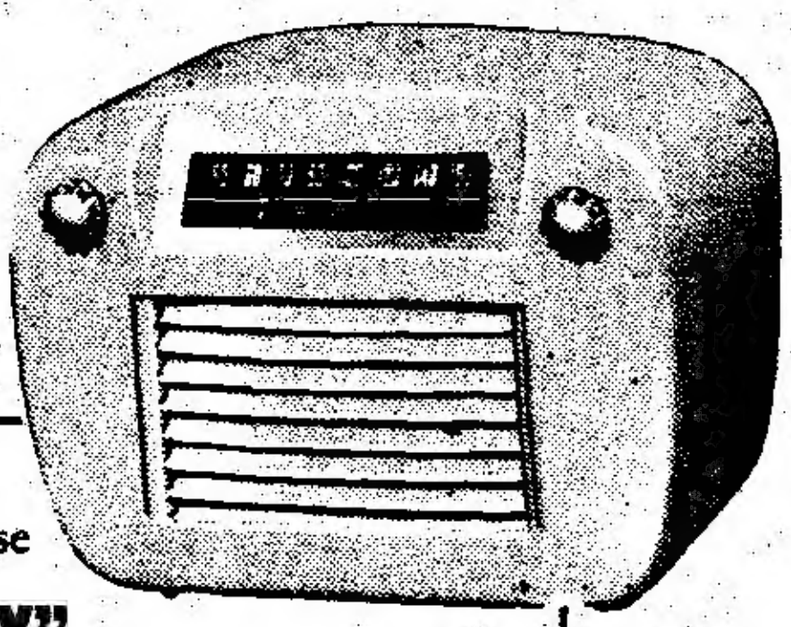

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ARE WE RIGHT ABOUT CHANUKAH?

By Rabbi M. L. Perlzweig, Of University Avenue Synagogue, Toronto

What is the meaning of Chanukah? The view has come to be widely held that the primary significance of the Festival lies in its commemoration of a great military victory, and the deliverance of the Jewish people from the threat of national extinction. So strongly, indeed, has this view appealed to the imagination of the Jewish masses, that in some countries, notably in Britain, it has become conventional to hold military services on the Festival; and the occasion is used to celebrate the possession by the descendants of the Maccabees of the military virtues of courage and endurance so often and so contemptuously denied them by their enemies.

It is not difficult to understand this attitude in the light of the calculated mendacities with which anti-Semites have sought to blacken the character of the Jewish people. But it may be doubted whether it has ever achieved the purpose it has sought to serve. The malignant ingenuity of our enemies will always find plausible answers to claims based on an appeal to the facts of history, whether ancient or modern. We have lately been told at Lake Success, for example, that our claim to descent from the Jewish inhabitants of ancient Palestine is false!

It is clearly vain to seek, by an appeal to the Maccabean record, to influence minds which are almost capable of denying the obvious. Anti-Semites are often men of great book learning. They are the victims of a moral aberration whose characteristic quality it is to be able without shame to rearrange and distort facts in the image of their own prejudice. I can understand and sympathize with the preachers who with justifiable pride will on this Festival rehearse the glories of Jewish military heroism, but I doubt whether they will do more than reinforce in their Jewish hearers the amiable fallacy that prejudice must yield to facts. Anti-Semitism is born of something deeper than want of knowledge, though that, too, plays its part.

What is a graver matter is the distortion or abandonment of the spiritual values of our tradition in the supposed interests of public relations. Chanukah is not, and was never intended to be, a military festival. Nor did its institution mark the end of a victorious war. The Jewish war of independence continued long after that memorable twenty-fifth of Kislev on which the first Chanukah was celebrated.

Chanukah means Dedication. The Festival was instituted, as the first Book of the Maccabees clearly informs us, to commemorate the purification of the Temple after its defilement by the heathen. And that purification was symbolic of the cleansing of the Jewish soul of pagan infection. The Midrash, which teaches us that God rebuked the Israelites for their exultation over the drowning of the Egyptian soldiery, still enshrines one of the most precious and distinctive values of our tradition.

The Jewish Calendar is singularly free of commemorations of victory. Yet it is rich in historic

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memories. We remember our sojourn in the wilderness, but we do not celebrate the conquest which followed it, though that conquest changed the face of history. No Te Deums are sung in Jewish cathedrals on the morrow of bloody victory.

What would have happened if the Maccabees had failed? Whether the Syrian mercenaries could have achieved that final and fatal victory which was later to be denied to the immensely more powerful Roman armies, it is scarcely profitable to speculate. It is at best a half truth to say that the Maccabees saved the Jewish people from national extinction. The Jewish people might have survived the victory of Antiochus as they later survived the victory of Titus. It was not the problem with which they were primarily concerned, and it is not even certain that they would have understood it. It is an anachronism to suppose that they thought in the terms of our secular and nationalistic age.

The Jews could have bought survival at the price of religious concessions, and many of them not only desired, but hastened to pay the price. We know now that the national survival of the Jewish people was, and is, inseparably bound up with religious survival, but that knowledge was born of the experience of the two thousand years which followed the Maccabean revolt.

What the Maccabees did was to ensure the survival of Judaism. They rose in revolt because the King caused their altars to be profaned, not because he claimed political sovereignty. On that the record is clear. That is why they wrote Dedication into the Book of Jewish life and not Victory.

This does not, it need hardly be said, detract from the splendour of the military achievement of the Maccabees in the face of fearful odds, which remains one of the glories of all our recorded history. But it helps us to view that achievement in the perspective of history: and it helps us also to understand that there was much more in it than the prowess of men of valour.

God, said Napoleon, is on the side of the big battalions. "Victory", said Judas the Maccabee, "standeth not in the multitude of an host." The contrast between these two sayings is striking and profound. In it is imolicit the distinctiveness of Judaism, its peculiar quality and the inexhaustible resources of its spiritual strength. In it is the explanation of one of the great miracles of our age. Hitler is dead and the Jews are on the threshold of a new life.

When they restored the Temple, the Maccabees restored the Torah to its place of primacy, for the Temple was meaningless without the scriptural law on which its

(Continued on Page Eighty-Two)

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THE STORY OF CHANUKAH: WHAT REALLY HAPPENED

By Dr. Harry M. Orlinsky, Professor Of Bible, Jewish Institute Of Religion, New York

To many Jews the Story of Chanukah is a simple story about the religious persecution in Judea by a villain named Antiochus, the Syrian King, and of the heroic resistance led by the Hasmonean family: Mattathias and his five sons. The truth is, however, that the origin of the Chanukah story is more complex than that. History as a rule is a complicated affair, involving national and international, political and economic factors, as well as religious ones.

The history of Chanukah as it has come down to us is found, of course, in the Books of the Maccabees and in the writings of Josephus. Recent researches, however, especially by Prof. Solomon Zeitlin of Dropsie College in Philadelphia and Avigdor Tcherikover, of the Hebrew University in Jerusalem, help to reconstruct for us the Maccabean story in its true historical perspective.

Judea Caught In Struggle Between Two Empires

After Alexander the Great had conquered the Near Eastern world, and died in 323 B.C.E., the vast Hellenistic (or Greek) Empire fell apart. One of Alexander's generals, Seleucus, came into control of Southwest Asia with headquarters in Antioch in Syria, and another general, Ptolemy, took over Northeast Africa with headquarters at Alexandria in Egypt. This happened 2,250 years ago.

Judea, the small Jewish state situated between these two rival empires, became a pawn in their hands. In the course of their struggle for power, the Seleucid and Ptolemaic dynasties entered into various treaties with one another and with others. Thus, by a treaty of 303 B.C.E., Judea and coastal Phoenicia were ceded to Ptolemy of Egypt. Two years later, however, in 301 B.C.E., in accordance with a new treaty, these two lands were ceded to Seleucus of Syria. Thus the Jewish people in Palestine were caught up in an imperialistic tug of war. How did they react to this situation?

Two Groups Among the Jews

One group of Jews, whose leader was the High Priest in Jerusalem, believed in playing off one imperialist power against the other, while working vigorously at the same time to preserve and develop the Jewish way of life. This pro-Jewish group was economically powerful, partly because the High Priest's office controlled the market of Jerusalem and through it much of the city's economy.

The Temple in Jerusalem derived its revenue not only from the Jews in Palestine but also from the Jews in the Diaspora. Ever since the beginning of the Babylonian Exile in 587 B.C.E. and even after the Edict of Liberation issued in 538 B.C.E. by Cyrus of Persia, who conquered Babylonia, the bulk of dispersed Jewry was to be found in the areas north and east of Palestine, the territory that came to be governed later by the Seleucid dynasties. However, over the centuries a notable shift in Jewish population. By 190 B.C.E. the Jews of Egypt, especially of Alexandria, had increased considerably in population and influence. Not only that, but the increasing disintegration of the Syrian Empire, due to government neglect and inefficiency, made travel for gift-bearing Jewish pilgrims to the Temple in Jerusalem a hazardous and forbidding affair. For these reasons, the ruling group in Judea as represented by the Temple officials began to side more and more with the Ptolemaic court in Egypt, rather than with their political rulers, the Seleucid court in Syria.

The Hellenist Jews

However, there gradually grew up in Judea another group of 'substantial' Jews who were anxious to exercise political power befitting their economic status. They were the tax-collectors led by the Tobias family, with headquarters in Jerusalem. They waxed economically powerful by ruthlessly collecting the heavy taxes (ceded by Antiochus III to Ptolemy V of Egypt after 192 B.C.E.) imposed by the Ptolemic government of Egypt on the peoples of Judea and nearby lands. For payment they received a sizable share of these taxes.

The Jews of this group were in constant contact with the Ptolemic and Seleucid courts whose favor they curried. And so they acquired the Hellenistic outlook on life,

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changed their names from Hebrew to Greek and spoke Greek instead of Hebrew. They became fond of the athletics which were so prominent a feature of Hellenistic life and they wanted very much to build a gymnasium in Jerusalem. It was not that they were so much interested in sports. More than that was involved. According to the law of that time, a city which received permission to erect a gymnasium could also strike its own coinage, and those who frequented the gymnasium were regarded as citizens.

But despite their amassed wealth, this Hellenizing group could not gain the political power which the pro-Jewish group held. So one of their representatives bribed King Antiochus IV of Syria with a considerable sum of money and thereby got Jason (Greek for Joshua) appointed High Priest in place of his brother, Onias III. Thereafter they erected a gymnasium in Jerusalem and struck their own coinage. Moreover, they then became "Citizens of Antioch" instead of members of the Jewish nation.

This assimilationist movement gained momentum. Jason, who proved to be somewhat on the conservative side, was soon replaced by Menelaus (Greek for Onias), a member of the Tobias family. By 170 B.C.E. the Hellenization and suppression of Judaism was in full swing. Judaism might gradually have disappeared in this period, but as fate would have it, Antiochus IV of Syria became an instrument for Jewish survival. In 169-168 B.C.E. the Syrian regime embarked upon the conquest of Egypt. In the process they overran Jerusalem and Judea and resorted to force in an effort completely to Hellenize the country. They prohibited the observance of the Sabbath, the dietary laws, circumcision and daily sacrifices in the Temple. They defiled the Temple by ordering swine and other unclean animals to be sacrificed on the altar.

Thus, the policies of the wealthy Hellenizers, the assimilationists who started out by exploiting their own people in behalf of a foreign imperialist power, led to the total enslavement of the entire people, not only economically and politically, but culturally and religiously as well. These wealthy assimilationists were the quislings of the time, serving their masters abroad to the detriment of their own people.

The Hasidim

Many Jews, however, refused to become paganized. They defied the commands of Antiochus and the quislings. They continued to observe the Sabbath, the dietary laws, the rite of circumcision. These loyalists, known as Hasidim, "the Pious", would rather die than give up their religion. Many of them did make the supreme sacrifice. They were the first martyrs in recorded history.

The Hasidim, however, were rebels but not revolutionaries. They argued that it was a sin to bear arms on the Sabbath, even though the fate of the Jewish people and their religion was at stake. It was then that Mattathias, the son of Hasmoneus, a priest of Jerusalem, who lived in the nearby town of Modin, entered the scene. Mattathias argued that the Sabbath was made for the Jews and not the Jews for the Sabbath, and that to transgress a Sabbath was as nothing if it made possible the observance of all the Sabbaths thereafter.

The Hasmonean revolt, especially under the astute leadership of Mattathias' son, Judah the Maccabee, gained some initial military successes. The road to Jerusalem was opened up. Parts of Judea and of Jerusalem were liberated; and

(Continued on Page Eighty-Two)

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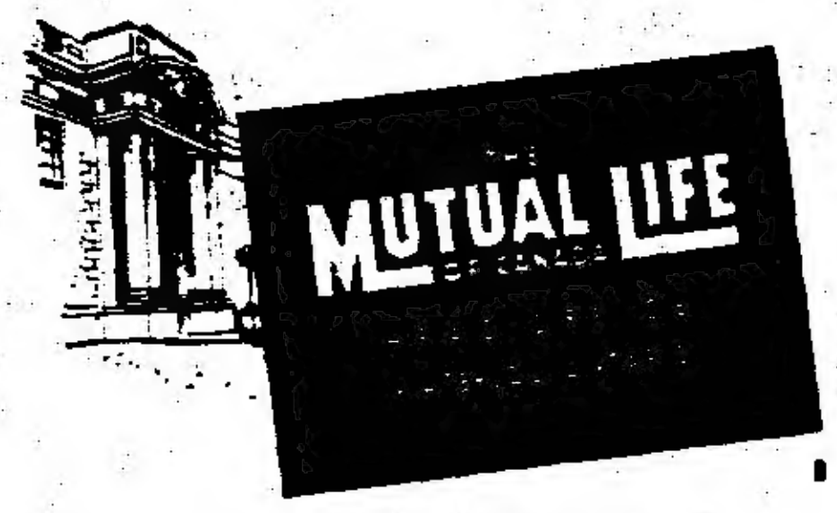

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JEWS OF SOUTH AFRICA HAVE REPAID HER A HUNDREDFOLD

By Lewis Sowden

At the outset of any survey of the Jews of South Africa, the writer, if he is a Jew himself, is confronted with a dilemma that is not easily resolved. He starts, whether he likes it or not, by finding himself on the defensive, an attitude forced upon him by the prevailing state of mind in a country where he is constantly facing criticism. And then he realises that, whichever of two main lines of defence he chooses, he lays himself open to attack along the other.

He may feel obliged to answer the charge that the Jew has not played his part as a pioneer in the development of the country, in which event he will have ample evidence to show that the Jew has done his full share. But later he will have to deal with the alternative charge that the Jew has done far too much, having obtruded himself into risk and work which should have been borne by Gentiles, and the more capably he has dealt with the first charge, the more embarrassed will he be by the other.

Were I writing from South Africa, I might find it very difficult to escape from that situation, and I might end, as others have done on occasion, by taking refuge in silence. But here in England, at a distance of 6,000 miles, it may be possible to remove oneself from the psychological cloud which is very much a part of the Jewish problem in South Africa, and to write unhampered by the apprehensions of the friends of the Jews and the malice of their enemies. It is, at any rate, worth trying, though there cannot of course be any certainty that space itself is sufficient barrier to mental habits bred by long years of proximity and residence.

Having defined my approach, I think I can state without further apology that the first striking fact about the Jews of South Africa is that they figure in the life of the country with a prominence that is quite out of proportion to their numbers. In a total population of between ten and eleven millions they constitute barely one per cent., and in the European population of two millions or so they are slightly less than five per cent. But just as in the world as a whole the Jews are projected on the general consciousness with an insistence quite out of keeping with their few depleted millions, so in South Africa they draw much more attention than a minority of about 100,000 normally would. The causes of it are principally two, one of which is within the Jew himself and the other is external to him.

The first is in the Jew's own initiative, enterprise and ability, qualities which have carried him to the fore-front in many fields of activity. The other is the attitude of the surrounding population, among whom a growing strain of anti-Semitism tends to keep attention directed constantly upon the Jews, and to exaggerate everything they do, whether it is good or bad.

It used to be said that between the Jews and the Boers, or Afrikaners, there could be no enmity. The Boers went into the hinterland with the Bible as their only book. They liked to think of themselves as another People of the Book, and for the original People of the Book they could have only respect. For a long time that was true, and to-day it is still partly true. Jews and Boers lived together in the country districts in harmony and friendship, the one as a farmer the other as a trader, following different ways of life that were complementary to each other. To-day it is still possible for almost any Jew to say that some of his best friends are Afrikaners. Yet it is undeniable that anti-Semitism is now associated principally with the Afrikaner section of the population and has been forged by them into a political weapon.

That is not to say, of course, that the Afrikaners are as a whole hostile to the Jews, or that only among them are the anti-Semites to be found. The English section of the population has not been immune to infection and has not listened with entirely deaf ears to anti-Jewish propaganda. But it is a fact that the Nationalist Party, which is led by the one-time Dutch Reformed Church pastor, Dr. D. F. Malan, and holds nearly a third of the seats in the House of Assembly, is openly and unashamedly set against the Jews, and through the mouths of its leaders has repeatedly proclaimed its antagonism. It is entirely Afrikaner in composition.

Not so many years ago, under the leadership of the late General Hertzog, this party posed as a friend of the Jews and sought their support. It was even possible then for a Jew to stand for Parliament as a Nationalist candidate and receive the votes of other Jews. But even in those days the Nationalists were inaugurating an anti-Jewish programme which to-day, even though they are a minority in the House, is far from ineffectual.

I remember an occasion during the 1929 election campaign (that was the second election which the Nationalists carried victoriously against General Smuts), when Mr. Oswald Pirow, K.C., talked of introducing an immigration quota to restrict the entry of Jews into South Africa. But Mr. Pirow, who to-day has his own minor party (having proved too much of an extremist even for Dr. Malan's liking) had talked out of his turn. The party was still courting the Jewish vote, and nothing more was heard of the quota for the duration of the election campaign.

In 1930, however, when the Nationalists were safe in the Government saddle, they passed the Quota Act, and General Smuts's Opposition could not effectively oppose it because it dared not appear as a friend of the Eastern European Jew while a patriotic Government was busy securing the land and its opportunities for "ons eie mense—our own people." So this half-empty country, which numbers about 20 people of all races to the square mile, saw the pathetic spectacle of shiploads of immigrants rushing to dock at Cape Town before the provisions of the Act came into force. In the ensuing year the official records were able to note "a very appreciable diminution in the number of immigrants."

This Quota Act had a life of only seven years. These were the years when the flow of refugees started from Nazi Germany, and, as Germany was not one of the scheduled countries, the Act failed when it was most needed. It was repealed, therefore, and superseded by the Aliens Act of 1937. The Nationalists were by now no longer in sole control of the Government. They had formed a coalition with General Smuts, who was now Deputy Prime Minister in General Hertzog's Cabinet. Once again Smuts's followers dared not pose as the champions of fugitive Jewry (even assuming that they had wanted to), and the Aliens Act was placed on the Statute Book, abolishing quotas and creating in their stead an Immigrants' Selection Board. In one year the number of German immigrants fell from a few thousand to a few hundred, and since then very few Jews of any country have been chosen by the Selection Board.

Ironically enough, in that year, too, the Synod of the Dutch Reformed Church in the Orange Free State, the province where Nationalism is most strongly entrenched, solemnly debated whether the Jews were "God's chosen people," took a vote on it, and decided by 64 to 61 that they were not. The question seriously exercised the minds of the church elders for four years, and in 1941, just when the Nazi terror against the Jews was approaching its murderous climax in Poland, the Federal Council of the Dutch Reformed Churches of South Africa confirmed the decision of the Orange Free State Synod, giving its approval by 26 votes to three. It almost looked as if the Afrikaner "volk" had aspirations to becoming "God's chosen people" themselves.

That odd situation under which the Jews in South Africa have an active enemy and a not so active friend obtains to-day even when the friend is in power. The Jews have no better advocates of their cause than the Prime Minister, General Smuts and the Minister of Finance and Education (often Acting Prime Minister), Mr. Jan Hofmeyer. In 1945, General Smuts, with a boldness that surprised even his own party, took a Jew into his Cabinet, making Dr. Henry Gluckman Minister of Health and Housing. In the House of Assembly, men like that plain-speaking front-bencher, Morris Kentridge, and the able Dr. Bernard Friedman never shun the challenge of the Nationalist Jew-baiter-in-chief, Mr. Eric Louw, on the other side of the floor. Both in the House and out, Cabinet Ministers have expressed sympathy with the Jewish cause and the Zionist movement. Yet the Aliens Act is still law, and during the past six

(Continued on Page Seventy-Seven)

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JEWISH VOCATIONAL SERVICE HELPS PEOPLE TO PREPARE FOR HAPPY WORKING LIFE

By Dr. Jacob Tuckman, Executive Director Of The Jewish Vocational Service, Of Montreal

Vocational adjustment means the full and satisfactory adaptation of an individual to the occupational opportunities that are available to him. A person may be said to be vocationally adjusted when he is engaged in a field of work which best combines for him such factors as satisfaction with the job, efficiency, acceptable pay, and a sense of achievement. Both from the personal viewpoint and from the viewpoint of society, vocational adjustment is complete only when the potentialities of the individual are realized to a substantial degree in his work. Most people need help in appraising their potentialities, planning their training, and their job-seeking. Society gains if people do these things well. Professional vocational services provide this help; that is the reason for their existence and for their social justification.

Throughout their lives individuals have to make vocational adjustments from time to time and in accordance with the facts of the situation. A boy or girl may need to work out a course of schooling, or decide whether to attend college or enter directly upon a business vocation, or make a choice between trade-training and immediate regular employment. An older person may need help in finding a job, or in transferring skill in a declining occupation to one in which opportunities are growing, or in appraising his chances of success in a business venture. Persons with physical or other handicaps may need special help in assessing their capacities and in finding employment. The list could be extended but it is long enough to make the point: many persons need help at various times in their efforts toward vocational adjustment.

Jews need help somewhat more often than non-Jews, and help of a somewhat specialized sort. Vocational adjustment for individual Jews is complicated by anti-Semitism, which means, in practical terms, discrimination in employment, in advancement, in admission to schools, colleges and professional schools, and the like.

Since Jews are handicapped by employment discrimination, they must be helped to choose their careers so wisely and to prepare so soundly, that their chances for a useful and happy working life are improved to the greatest extent possible. Professional vocational guidance skills must be made available to help them understand their vocational capacities and interests, to help them understand the nature of occupations as they exist today, and, if possible, as they may exist tomorrow, and to help them plan and develop for themselves.

Vocational adjustment for individual Jews is further complicated by the pattern of thinking concerning vocations which has developed among Jews, and which tends to restrict the vocational choices of Jews to relatively few fields. Some say that these patterns of thinking are products of the anti-Semitic exclusion and discriminatory rebuffs suffered by Jews; others, that these patterns are themselves the basis of anti-Semitism. We do not look upon the occupational distribution of Jews as something that must be changed. Studies of other ethnic groups reveal that they too form an occupational pattern of their own. However, if some Jews do think of only a certain few occupations as desirable or possible, an attempt must be made to broaden their occupational outlook so that they may know also of others for which they may be suited and in which they may find opportunity.

No one seriously advances the claim that vocational adjustment services as such will eliminate anti-Semitism or that vocational adjustment services as such will bring about a drastic revision of the attitudes of many Jews toward certain fields of work. But it has been demonstrated that such services can help individual Jews to make their individual vocational

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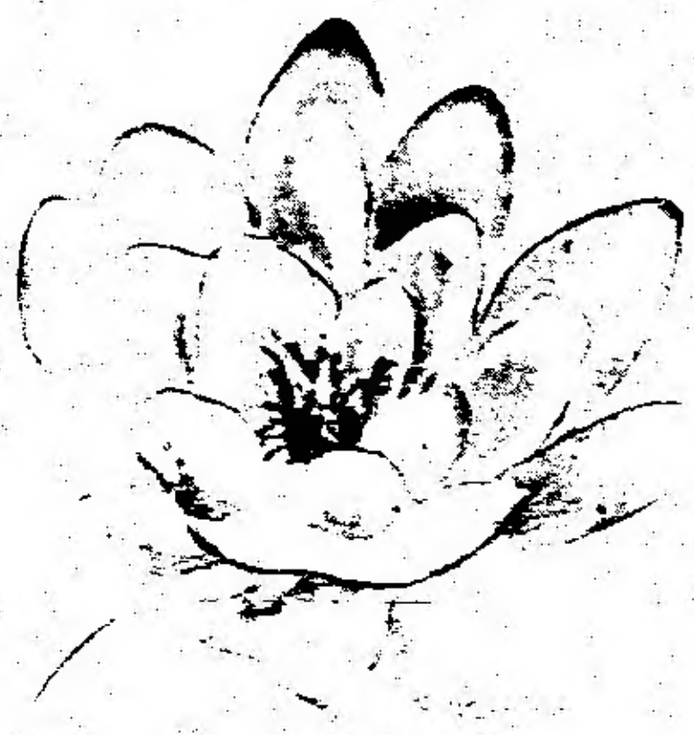
Holiday Greetings



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JUDAISM'S SPIRITUAL CONTRIBUTION TO THE STRENGTH OF MAN

Address At The New York Herald Tribune Forum

By Dr. Chaim Weizmann, World Zionist Leader

I am embarrassed by a double difficulty in addressing this distinguished assembly on the subject assigned to me. I am a scientist, not a philosopher. Moreover, I must express my views in a very few minutes, and though I were to speak with the tongues of men and angels, I could hardly hope to contribute anything of significance to the subject.

Yet I am deeply grateful for the invitation. The greatest part of my life outside of my scientific work has been devoted to the practical problems of the Jewish people. But I should like to believe that in pursuing the path I have chosen, I have been moved by something more than simple philanthropic motives. I should like to think that I have contributed something, however humbly, to the role of the Jewish people in the general human advance, such as it is.

The question before us is whether man is a slave or a sovereign; is he the victim of circumstances, some of which he has been instrumental in creating; or is he—at least, can he become—the maker of his own destiny? What has the long history of the Jewish people to offer on this question?

On the surface it certainly looks as though the history of the Jewish people is a tragic illustration of man's helplessness. For what people has been so exposed to the play of external forces of the world as the Jews in these last two thousand years? Yet this, I believe, is only on the surface. If we look deeper, the lesson is quite another one.

Nations, like individuals, impress themselves upon the world in two years: by what they do, and what they are. The two are of course interdependent: character expresses itself in action, and action reveals character. But the ultimate influence of a nation, or an individual, is measured more by the amount of character revealed than by the stir produced in human events.

Action is, of course, more spectacular than character. It makes the more obvious appeal. That is true for individuals and for nations. The drama of Napoleon's near conquest of Europe is superficially more impressive than the quiet moral picture of the soul of Abraham Lincoln. But in the last analysis, Lincoln's character, working on the New World, has produced more lasting, as well as more beneficent effects, than Napoleon's achievements.

We are confronted by the strange paradox that character creates more lasting values than achievement. What a man is means more in the long run than what a man does. The same is true of nations.

(Continued on Page Seventy-Two)

EVERYBODY'S BUSINESS

by

Don Graham

To get ahead in the world you need more than ability, personality and experience. You also need *good health*.

Nowadays the vital importance of the right diet for good health is being more widely recognized. Thus more and more people are eating less of the heavy starch and protein foods and more of the vitamin-rich raw and leafy vegetables, and fruits.

As for sleep, doctors advise a minimum of eight hours rest for average adults.

To most of us, the idea of taking exercise is a chore and a bore. But it is virtually impossible to enjoy radiant good health unless we do so. A few minutes spent daily in setting-up exercises is especially beneficial to those with sedentary jobs. Long, brisk walks are also recommended.

Above all, have your physician give you a complete check-up every year.

All this may have a familiar ring. But I have repeated these suggestions here because they can do so much to help you win success.

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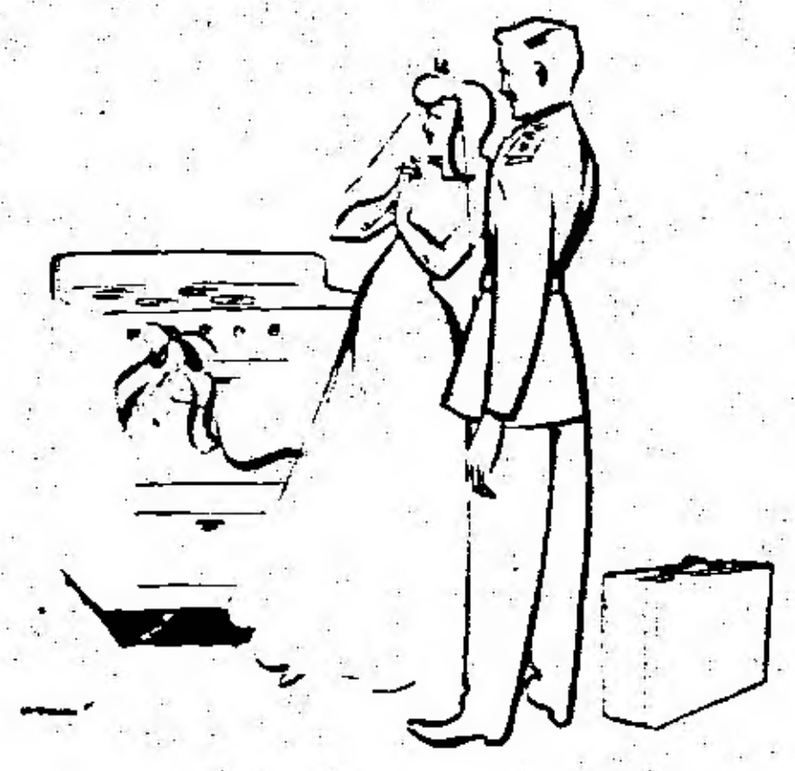

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DISPLACED

By Daniel Lang

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One of the oratorical flourishes that almost every politician uses when addressing a group of foreign-born citizens is to hail America as the haven of the oppressed. He tells of the coming of the Pilgrims; of the German Revolution of 1848, which sent us such valuable Americans as Carl Schurz; of the flight of the Irish from their potato famine; of the exodus of Russians in the time of the Czars; and, if he is really in good form, of the arrival of multitudinous Italians and southeastern Europeans early in this century. In another year or so, when enough of a new group of immigrants have landed here, the politician will be able to add a modern category, the D.P.s, or displaced persons. A Presidential order issued in December, 1945, permits an annual influx of thirty-nine thousand D.P.s, but so far, because of transportation difficulties and the complications of making selections among the hundreds of thousands of D.P.s in American camps and roaming the Continent, only seventeen thousand have entered the country. One morning a while ago, the Steamship Marine Perch landed five hundred and fifty-five displaced persons at Pier 86, at the foot of West Forty-sixth Street, and I was on hand in the hope of learning something about what it meant to a person to be, in the cold language of our time, "displaced."

I had made arrangements beforehand to meet and talk with a D.P. named Kurt Maier, a Czech Jew who speaks English without difficulty. He is a slight man with blue eyes that appear terribly tired but brighten when he becomes interested in something. His light-brown hair is thin, and he looks three or four years older than his age, which is thirty-five. He is a professional pianist and accordionist. Before the war, he played in Prague, Budapest, Vienna, Milan, and, mostly, in Karlsbad, where he was born and where his widowed mother was living. There, because of the large number of American and British tourists, he had plenty of opportunity to practice his English, which he had studied in school. He worked in resort hotels and cafés, either as a pianist or as an accordionist. In the summers, when wealthy tourists came for the cure, he got large tips for playing request numbers. He had many friends in those days, and he led a pleasant, *footloose*, independent sort of life.

When I found Maier, soon after he had debarked, he was standing under one of the usual large white placards—the one on which was painted, in black, the letter "M"—waiting for the customs men to inspect his baggage. Clasped tightly under one arm was a worn briefcase stuffed, as I later discovered, with sheet music. Beside him was the rest of his baggage, a valise. Also under the "M" were some other displaced persons—an elderly Polish priest, over whose black cassock was hung a G.I. musette bag; an even more elderly Austrian woman, in a wheel chair; and a young, handsome German woman holding a small girl by the hand. Passengers were still debarking when I arrived, and were being greeted at the foot of the gangplank by representatives of Catholic, Jewish, and Protestant welfare groups who told them where to go—in their own tongue if they could not speak English. The day was cloudy and windy, and it was dark on the pier, which was not especially crowded. The Marine Perch had tied up ahead of time, and so far there was no swarm of friends and relatives behind the barrier at the street end of the pier. The customs men, like the relatives, were slow in turning up. "Well," Maier said tolerantly, "I've waited years for them, I can wait a little longer."

I apologized for the poor service, and said that if I were in his place, I'd be impatient.

"To tell you the truth," he said, pointing toward the barrier, "I *would* like to know what is outside there in the street."

"Taxis, trucks," I said.

He laughed. "I should have known that myself," he said, "but when you've been thinking of nothing for years but coming to a particular place, you build up a funny picture in your head. This morning, I was leaning on the ship's rail, seeing New York at last, but it didn't look right. It looked smoky, as though it were full of factories. And the skyline! The other D.P.s and I thought the city had been bombed, just as the Nazis used to tell us. First we saw a skyscraper, then low buildings, then skyscrapers—up and down, up and down, just like after bombs. Also, the Empire State Building was not so big. I had thought it was much taller. Long ago, before the war, my sister Alice, and Karl, her husband, who are meeting me today, used to send me snapshots and postcards of your country. Some of the postcards were of the Empire State. Perhaps I looked at them too much." He laughed again, self-consciously.

I asked Maier what other thoughts he had had about America. He sat down on someone else's

(Continued on Page Sixty-Five)

HISTORIC STEP FOR JEWISH AND ARAB STATES SETS OCTOBER 1, 1948, AS PARTITION DATE

The United Nations General Assembly voted on Saturday, November 29, in New York, for a partition of Palestine into Arab and Jewish states. The vote was 33 to 13 with ten absentions and one absence.

The vote came about 5:30 P.M. after the Arab nations had repeated unsuccessful attempts to gain another adjournment and had asked for reconsideration of the plan for a federalized Palestine.

The audience that packed the Assembly Hall at Flushing Meadow listened tensely to the vote and broke into applause, which was gaveled down quickly, when France cast her vote for partition. Also voting yes were the United States and the Soviet Union. The two other members of the Big Five, China and Britain, abstained.

Despite the warnings of Dr. Oswaldo Aranha of Brazil, the President, applause swept the chamber when the vote was announced. The final decision was two more than the two-thirds majority needed.

Emir Feisal al-Saud of Saudi Arabia announced immediately that the action of the Assembly had destroyed the United Nations Charter and all other previous commitments and declared that the Arab states would not be bound by the partition decision. The prince, speaking slowly and emphatically, said he held the supporters of partition responsible for what would follow, reports the New York Times.

From Pakistan, too, came a warning that it would "wash its hands of the situation." Pakistan gave notice that the Arab League and its supporters would take no part in the election of the United Nations commission to govern Palestine in the transition before independence.

One after another, speakers from other Arab states took the rostrum and said bitterly that their faith in the United Nations was shattered. One after another they announced that they would not recognize the decision of the Assembly.

Each Arab speaker used much the same words:

"My delegation reserves its freedom of action. My delegation holds those who perpetrated this crime responsible."

One after another they charged that the Charter was destroyed.

Then, in a body, the Arab delegates marched from the hall.

The Zionists were jubilant. Dr. Abba Hillel Silver, chairman of the American Executive Section of the Jewish Agency for Palestine, said the decision of the Assembly "marked a turning point in Jewish history."

"The Jewish people will forever be grateful to the nations which contributed to the decision," he added. "We are especially appreciative of the leadership provided by the United States and the Soviet Union."

After the Arabs had finished their vehement denunciation, Dr. Aranha appointed Bolivia, Czechoslovakia, Denmark, Panama and the Philippines to the United Nations Commission for Palestine.

The decision for partition came after one of the most tense twenty-four hours in United Nations history.

Sir Alexander Cadogan of Britain was the first speaker after the vote. He called on the Commission for Palestine to get in touch with the British Government to coordinate London's plans with those of the commission. British troops are to withdraw from the Holy Land by August 1, 1948 and the Jewish and Arab states are to be set up by October 1.

The long bitter debate on Palestine ended formally when the Assembly voted to authorize the expenditure of funds for financing the commission.

The roll-call vote on partition follows:

For (33)—Australia, Belgium, Bolivia, Brazil, Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxembourg, the Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, Sweden, the Ukraine, South Africa, Uruguay, the Soviet Union, the United States, Venezuela, White Russia.

Against (13) — Afganistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria, Turkey, Yemen.

Abstentions (10) — Argentina, Chile, China, Colombia, El Salvador, Ethiopia, Honduras, Mexico, United Kingdom, Yugoslavia.

Absent (1)—Siam.

Dr. Oswaldo Aranha of Brazil, president of the Assembly, brought down his gavel at 4.27 P. M. to open the session which was scheduled to start at 4. He recalled that the Assembly had voted for a twenty-four hour postponement to give the Arabs time to present any new proposals, and called on Camille Chamoun of Lebanon.

For twenty-four hours the Arab League had occupied the center of the United Nations stage, and there was pin-drop silence in the room when Mr. Chamoun began to speak. He asked the Assembly to approve a federalized state of Palestine ruled by a central government elected on a "proportional basis."

A few minutes before the Assembly convened Arab spokesmen announced that they had drawn up a new six-point program in twenty-four hours of conferences. The program involved this formula:

(1) A federal, independent state of Palestine shall be created not later than August 1, 1948.

(2) The Government of Palestine shall be constituted on a federal basis and shall include a federal government and governments for Arab and Jewish countries.

(3) Boundaries of the cantons will be fixed so as to include as few Arab and Jewish minorities as possible in each canton.

(4) The population of Palestine shall elect by universal, direct suffrage a Constituent Assembly, which shall draft the Constitution of the future federated state of Palestine. The Constituent Assembly shall be composed of all elements of the population in proportion to the number of their respective citizens.

(5) The Constituent Assembly, in defining the attributes of the Federated Government of Palestine as well as of its legislative and judiciary organs and the attributes of the governments of the cantons and of the relation of the governments of these cantons with the federal government, shall draw its inspiration chiefly from the principles of the Constitution of the United States as well as from the organization of laws in the states of the United States.

(6) The Constitution will provide, among other things, for protection of the holy places, liberty of access to visit the holy places and freedom of religion as well as safeguarding of the rights of religious establishments of all nationalities in Palestine.

Mr. Chamoun presented his program and then said the Arabs were not excluding any other delegation's "conciliatory approach." He added that he hoped the Arab program would be supported by the United States "where many races live in harmony."

The essentials of the Arab plan had been presented in September by the minority of the United Nations Special Committee on Palestine. The minority report was denounced then by the Arabs because it contained provisions for Jewish immigration and was condemned by the Zionists as guaranteeing an Arab-dominated Palestine.

Herschel V. Johnson, the United States delegate, took the floor almost immediately after Mr. Chamoun and declared angrily that the Arabs had not presented any conciliatory motion and had merely resurrected the minority report, "which had already been decisively defeated."

Pleading for an end of delay, Mr. Johnson asked for an immediate vote on partition. He said the Arabs had consistently refused to try to conciliate and had even boycotted the work of the Special Committee on Palestine. Dr. Aranha had to gavel down the applause when Mr. Johnson finished.

The Iranian delegation asked for "reasonable delay" and a chance to refer the question again to committee and for a special session.

Faris el Khoury, chief of the Syrian delegation, added a plea for postponement and declared that the Assembly's Ad Hoc Committee had "not fulfilled its duties" in trying to bring about conciliation. He said there would be bloodshed and a "menace to peace" if the Palestine question were left unsolved."

The Syrian leader denied that the Jews would be a perpetual minority under the Arab plan. He declared that Jews in the United States had extended their influence to every sphere and "even to the United Nations, where they try to intimidate speakers."

"The people of the United States should be careful of their future," he said. Mingled hisses and applause came from the audience as the Syrian delegate left the rostrum.

Andrei A. Gromyko of the Soviet Union asked for the floor then and said that nothing had changed in

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twenty-four hours. The Syrian and Lebanese statements, he declared, brought nothing into the situation that could change it "one iota". Mr. Gromyko reiterated that the federalization plan had been boycotted by the Arabs when it was first presented.

There were only scattered signs of excitement and emotion in the audience as the decision was taken and the president of the United Nations General Assembly thanked the public for its good behavior.

Earlier in the day thousands herded close to the single public entrance or jammed the telephone exchange, demanding admission tickets. The proceedings were broadcast over both Arab and Jewish radio stations in the Middle East.

It was the third day last week when a final decision on Palestine seemed possible and the slackening in public demand for seats was barely noticeable. For the third day New York detectives and plain-clothes United Nations guards mingled with the general public in the 800 seats at the rear of the Assembly hall.

Uniformed guards stood at the foot of each isle in this section. The audience was generally less demonstrative than on Friday, although every available corner was filled, including the glassed-in booths along either side of the chamber, designed for radio, film and television operators.

Pass officials estimated that 10,000 requests for tickets had been turned down. About 1,000 persons pressed around Gate 5, the public entrance, trying to persuade the guards to let them through. Those with tickets were thus held up until squads of guards and city policemen could clear a passage.

Every ruse was attempted, but few succeeded. A favorite one was to pass tickets out through the fence, but if the bearer's name was not on the list at the gate the ticket was torn up by the guards.

Many arrived outside the fence around the spacious, landscaped grounds at noon, four hours before certain time for the debate. They stood in a bitter wind, hoping that some ticket-holders would not show up.

Constant cries by the police to the growing crowd that no extra tickets remained failed to discourage a hardy nucleus of several hundred, who were finally rewarded when a handful of unclaimed tickets was passed out twenty minutes after the meeting opened. Pouring through the gate, these persons ran across the park and into the the Assembly building.

Members of the Secretariat crowded into the aisles on either side of the rostrum to see the finish of the long struggle for a solution of the Palestine problem. Many aisles were crowded with pensive standees. The public even attempted to enter through the doors leading to the rostrum, where the President and Secretary General were seated, but were turned back.

MONTREAL GIFT AIDS HEBREW UNIVERSITY

Mr. and Mrs. Aaron R. Nisse, 4991 Circle Road, Montreal, gave a contribution of $40,000 (forty thousand dollars) to the Hebrew University in Palestine. Dr. Ezra Losinski is president of the Montreal Chapter of the Canadian Friends of the Hebrew University, and Mr. Nisse is a member of the Executive Committee.

Says New Homes Must Be Found

New homes must be found for 800,000 refugees, four-fifths of them non-Jews, in the tragic legacy of war and persecution bequeathed to the United Nations, according to a report by William Hallam Tuck, executive secretary of the International Refugee Organization Preparatory Commission.

Writing in the "United Nations Weekly Bulletin," Mr. Tuck reported that the I. R. O. agency was now maintaining 640,000 persons in camps in Europe and the Middle East and offering legal and administrative services to some 900,000 others who maintain themselves outside of camps. It is providing aid in transportation and food to those who wish to return to their former homes.

From a score of nations the commission has promised to accept 330,000 refugees as immigrants, and 12,000 are being moved monthly to new homes in Europe and overseas countries, Mr. Tuck added. But at the present rate, he said, only 250,000 refugees and displaced persons will be established either in their old countries or new ones annually, and he urged member nations to take a "fair share" as soon as possible.

The I. R. O. official announced plans to consult with the International Labor Organization, the Economic Commission for Europe and various governments about calling a conference to "determine the best methods of resettling refugees quickly." The conference would consider how to relate refugees' wishes and qualifications with immigration requirements and the possibilities of reception in various countries, says the New York Herald Tribune.

One-third of the over-all 1,500,000 persons now being aided by I. R. O., Mr. Tuck reported, "were already refugees in 1939: Armenians and Russians, German and Austrian refugees from Nazi persecution, and Spanish republicans. Many remained without new nationality in law, but were more or less established in their countries of refuge.

"Most of the remainder are persons displaced by the second world war—left by it in different parts of the world without permanent homes, without a fair chance to lead normal, useful lives. Most of them are Europeans—Poles, Latvians, Lithuanians, Estonians, Yugoslavs and many other nationalities. About a fifth are Jews.

"Of those in Camps, 84 per cent are in Germany. In that shattered economy and in that atmosphere where they have suffered, the displaced persons have little or no chance to become assimilated. Germany is already overcrowded with millions of its own nationals, displaced westward from East Prussia, the new Poland, Sudetenland and other former German-held territories."

The I. R. O. constitution has been signed by twenty-one nations, but only eleven have actually ratified it, and only a dozen have contributed funds. Money so far actually paid in, Mr. Tuck said, is at the annual rate of $90,000,000, although the budget had planned an expenditure of $115,645,000 for the year ending June 30, 1948.

Mr. Tuck said the recent preparatory commission session at Geneva had agreed to end a "freeze order" which had blocked new admissions to care and maintenance rolls, and also to end a limit which had restricted financial aid in resettlement to those actually in I. R. O. camps.

The session also expressed interest in vocational and professional training schemes; decided to intensify an international tracing service for victims of Nazi persecution; and moved to provide all refugees with travel documents, such as the "London Passport," issued under an agreement of Oct. 15, 1946.

A Turning Point In History

By Samuel Bronfman, Of Montreal, National President, Canadian Jewish Congress

The decision of the United Nations to sponsor a Jewish state in Palestine comes as a great relief to all who concern themselves with the problem of Jewish homelessness and is of tremendous significance to millions of people of all races and nations. It is a great step towards the realization of an age-old dream of the Jewish people, the passionate prayers for restoration and redemption and the fulfilment of the Divine promise.

It is heart-warming to Canadians to have history record that Canada played a most important part in the international deliberations which preceded this decision. The wisdom of our leaders and representatives who contributed so much to the solution of the problem will redound imperishably to the glory of Canada. We are confident that what has been done by Canadians at Lake Success is an augury of the very cordial relations which will always exist between our Dominion and the Jewish State which Canada is helping to bring into being. We have no doubt that Canada, like Great Britain and the other Commonwealth States, will continue in their tradition of fostering Palestine Jewry.

For the Jews who reside in Canada and for those in Palestine and in other lands the present decision of the United Nations is a turning point in our history of thousands of years. Countless generations lived in the aspiration that this moment might come; martyrs died with the prayer on their lips for Zion; the conviction that the Jewish people will return to Palestine sustained the survivors of the massacres during the years of Hitler.

The Jews in Palestine are being offered an opportunity to build a homeland and a nation which will take its proper place among the peoples of the world and which will realize the moral and religious principles which we have always upheld. The decision of the United Nations should serve as an encouragement to all who strive to better the lives of mankind by the peaceful means of education and positive creative action.

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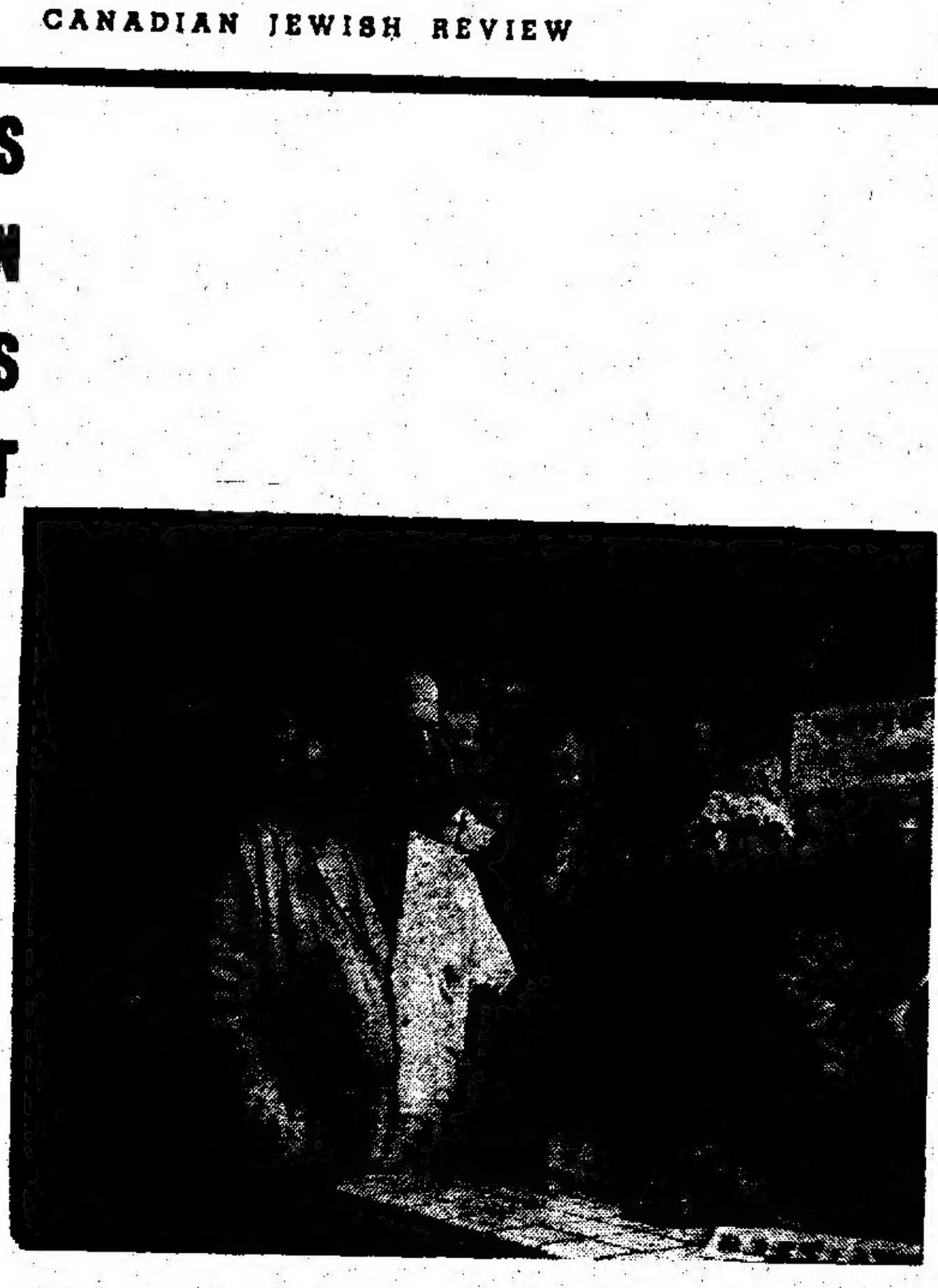

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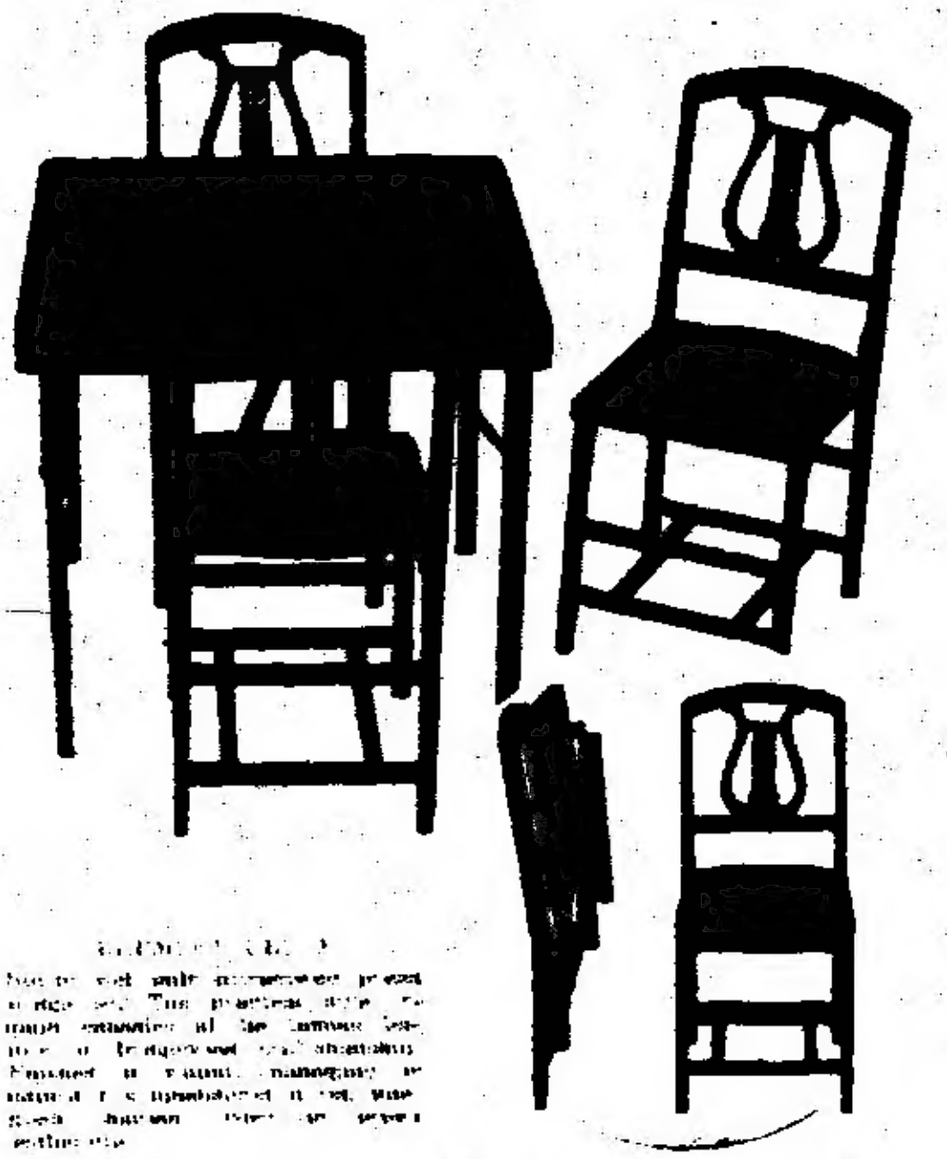

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Twenty Questions For Chanukah

From "The Jewish Holidays," By Dr. Mordecai Sales

QUESTIONS

1. In what Hebrew month does Chanukah fall and how long does it last?

2. What does Chanukah mean and by what two names is it called in English?

3. What historical event does Chanukah commemorate and when did it occur?

4. Why is Chanukah considered a minor festival and who decreed its observance?

5. What special ceremony is observed in the home during Chanukah and what two hymns are chanted after the Chanukah candles are lit?

6. How many lights are lit throughout the Festival of Illumination?

7. By what name is the extra candle called, which is used to light the others?

8. What special prayers are recited during Chanukah?

9. To what unusual event does the custom of kindling lights during Chanukah trace its origin?

10. Why has it become customary to indulge in games, riddles and other pastimes, particularly during the evenings of the Festival of Dedication?

11. Describe the Chanukah "dreidel."

12. What Hebrew letters are inscribed on the four sides of the trendel and what do they represent?

13. What does the Hebrew sentence "Nes gadol hayah sham" mean?

14. Who were the Hellenists?

15. What orders did Antiochus promulgate when he took control of Palestine?

16. Who was among the first Jewish leaders to raise the flag of rebellion against Antiochus and in what community?

17. What Jewish mother displayed extraordinary courage and self-sacrifice in the early period of the Maccabean struggle?

18. Who assumed the leadership of the Jewish forces when old Mattathias died and from what motto was the name Maccabee derived?

19. In what city was the decisive battle fought between the Jewish forces and Syrians?

20. What was Judas' first act when his army defeated the Syrians and recaptured Jerusalem?

ANSWERS

1. Kislev; eight days.

2. Dedication; Feast of Lights or Illumination and Feast of Dedication.

3. The successful struggle for religious liberty carried on by the Israelites under the Maccabees, against their Syrian oppressors; about 2100 years ago.

4. Because its observance is not enjoined in the Pentateuch; Judas Maccabeus and the Elders of Israel.

5. The kindling of the Chanukah lamp; Hanerot Halalu—Moaz Zur.

6. One on the first night, and an additional one each succeeding evening until the last, when eight candles are lit.

7. The Shamas.

8. Al Hanissim and Hallel (Songs of praise from the Psalms).

9. To a miracle which is said to have occurred during the rededication of the Holy Temple by Judas Maccabeus and his warriors. When the perpetual lamp was about to be lit there was found only one cruse containing sufficient undefiled oil for one day, but by a miracle it lasted eight days, the time required for the preparation of fresh oil.

10. Because it is not permitted to do any work by the light of the Chanukah lamp.

11. It is a ceremonial toy similar to a spinning top or revolving die with bottom and top pieces on all four sides.

12. Nun, gimmel, heh, shin; they are the initial letters of four words which, when put together, make up the sentence "Nes Gadol Hayah Sham."

13. "A great miracle was or happened there."

14. The Jews in the time of the Maccabees who imitated Greek culture and the Greek ways of life.

15. He ordered the Jews to abandon their sacred religious practices and to worship Greek idols, erecting altars in every town and village.

16. Mattathias, the High Priest, with his five sons; Modin.

17. Hannah.

18. Judas Maccabeus; from the following inscription on Judas' banner: "Mi Kamokha Baelim Adonai" ("Who is like unto Thee, among the mighty, O Lord?"). The initial letters in this Hebrew sentence make up the MKBI.

19. Emmaus (165 B.C.E.).

20. He proceeded to cleanse and to rededicate the Holy Temple.

A considerable increase in the number of marriages among both Jews and Arabs during the year 1946 is reported by the Hebrew daily, "Haaretz." Similarly the number of deaths declined at an almost equal rate in both communities. "This has been the trend since 1942," says the paper, "despite the fact that the population as a whole continues to grow." The fall in infant mortality is significant. Among Jews it has fallen from 58 per 1,000 live births in 1942 to 31 in 1946; among Arabs from 140 to 91.

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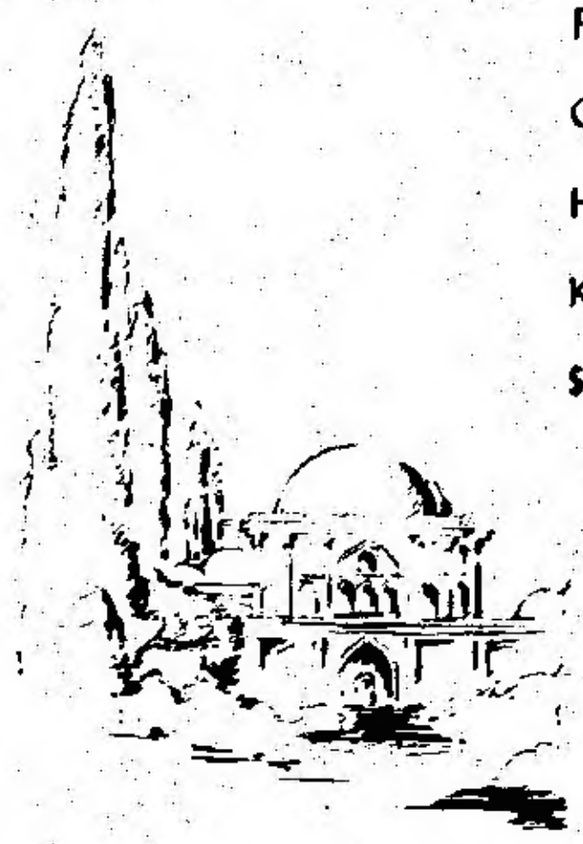

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—Wilks

Mrs. Norman Cohen was Miss Frances Lillian Seigel, daughter of Mr. and Mrs. A. Seigel, Crawford Street, Toronto. Mr. Cohen is the son of Mr. and Mrs. S. Cohen, Kent Road.

—H. S. Adler

Mrs. Merton Irving Golden was Miss Dorothy Greenberg, daughter of Mr. and Mrs. Isadore Greenberg, 5003 Dornal Avenue, Montreal. Mr. Golden is the son of Mr. and Mrs. Joseph Wolfe Golden, Davaar Avenue.

Mrs. Joel Morris, 6068 Hutchison Street, Montreal, was Miss Edythe Stern, daughter of Mrs. Avner Stern, of the same address, and the late Mr. Stern. Mr. Morris is the son of Mr. and Mrs. A. A. Morris, 5345 Duquette Avenue.

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GOTHIC
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A DOMINION C

it's a Duchess

It's a "400"... the blouse that is tailored to flatter femininity. Fashioned of beautiful Celanese Crepe in Celanese Shades of white, pink, maize, aqua and black.

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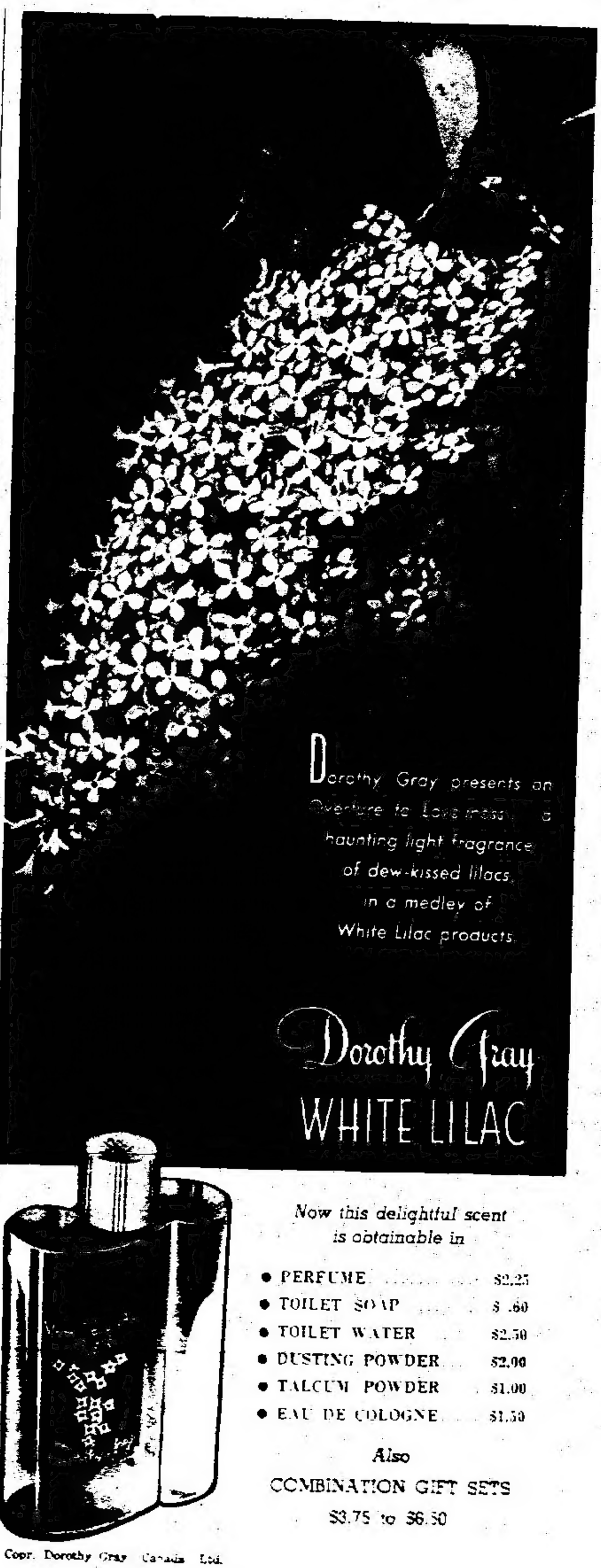
Mrs. Gerry Granek, 460 College Street, Toronto, was Miss Betty Heisel, daughter of Mr. and Mrs. B. Heisel, 38 Rogers Road. Mr. Granek is the son of Mr. and Mrs. M. Granek, 460 College Street.
—A. Gilbert

Mrs. I. Babins, 4546 Hutchison Street, Montreal, was Miss Yetta Pfeffer, daughter of Mr. and Mrs. Charles Pfeffer, of the same address. Mr. Babins is the son of Mrs. A. Babins, 4446 City Hall Avenue, and the late V. Babins.
—Leonard Studio

Mrs. Hyman Klugerman, St. Antoine Street, Montreal, was Miss Doris I. Arinovitch, youngest daughter of Mrs. A. Arinovitch, St. Antoine Street, and the late A. Arinovitch. Mr. Klugerman is the youngest son of Mr. and Mrs. S. Klugerman, City Hall Avenue.
—Kashtan



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Goel Tzedec Synagogue Sisterhood of Toronto has, left to right, Mrs. S. O. Freedhof, as vice-president and bulletin editor; Mrs. Irving D. Wintrob, president; Mrs. D. Pulver, vice-president and donor luncheon convener.
—Ben Sugarman

Mrs. Theodore H. Aaron was Miss Gloria Shapiro, only daughter of Mr. and Mrs. Philip Shapiro, Dollard Avenue, Montreal. Dr. Aaron is the only son of Mr. and Mrs. A. Aaron, of Edmonton. They are residing in Pittsburgh, Pa., where Dr. Aaron is a fellow in allergy at the University of Pittsburgh. At the end of the year they will leave to take up temporary residence in New York for a year, where Dr. Aaron will be on staff at Montefiore Hospital, before returning to Edmonton.
—H. S. Adler

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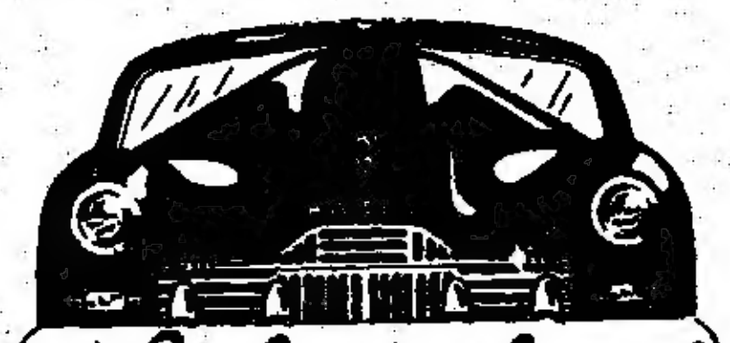

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handbags, umbrellas, belts

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Mrs. Hubert Leonard Lynch, of Yarmouth, N.S., was Miss Bella Pont, daughter of Mr. and Mrs. Samuel Pont, Esplanade Avenue, Montreal. Mr. Lynch is the son of Mr. and Mrs. Samuel Lynch, of Yarmouth.

—Vogue Studio

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Smart women choose La Déesse because they like the smooth control plus comfort that helps them wear the new fashions with distinction and charm.
Lilyette brassiere of fine satin gives perfect support. Three cup sizes: A, B and C. (Style no. 5000).
LaDéesse front lace corset has extra zipper closing* and inside hooks. Made in fine rayon brocade (Style 6800). Also in sturdy coutil (Style 6801)
*Pat. Pending
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Makers of fine garments since 1880

Grace Joyce, aged eight; Naomi Phyllis, eighteen months; Herbert Allan, aged nearly three; and Edward Earl, six, are the children of Mr. and Mrs. William Aronoff, 4040 Vendome Avenue, Montreal; grandchildren of Mr. and Mrs. L. Slapack, 5876 Clark Street; and of Mrs. P. Aronoff, 4688 Hutchison Street, and the late Mr. Aronoff.

—W. Gordon Mitchell

Mrs. Edward John Feigin, 2168 Sherbrooke Street West, Montreal, was Miss Anne Aronoff, only daughter of Mr. and Mrs. L. Aronoff, St. Urbain Street. Mr. Feigin is the only son of Louis Feigin, Sherbrooke Street West, and the late Mrs. Feigin.

Mrs. Zavie Miller was Miss Sheila Leiba Shultz, daughter of Mr. and Mrs. Edward Shultz, 829 Dollard Avenue, Montreal. Mr. Miller, the son of Mr. and Mrs. L. Miller, 673 de l'Epee Avenue, is a graduate of McGill University, faculty of engineering; and was a commissioned officer overseas with the R.C.E.M.E.

—Roger Desnoyers

Mrs. Harold Monroe Walfish, 5801 Cote St. Luc Road, Montreal, was Miss Rhoda Yates, daughter of Mr. and Mrs. Benjamin Yates, Grovehill Place. Mr. Walfish is the son of Mr. and Mrs. Sigmund Walfish, Clinton Avenue.

—H. S. Adler

Mrs. Edwin J. Pivnick, 38 Boon Avenue, Toronto, was Miss Charlotte Laywine, daughter of Mr. and Mrs. Julius Laywine, 24 Braemar Avenue. Mr. Pivnick is the son of Mr. and Mrs. Alex Pivnick, 2 Bellwoods Park.

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Mrs. Albert Vegotsky was Miss Sunny Shirley Ditkofsky, daughter of Mr. and Mrs. H. Ditkofsky, 819 Stuart Avenue, Montreal. Mr. Vegotsky is the son of Mr. and Mrs. J. Vegotsky, 2558 Montclair Avenue.
—H. S. Adler

Mrs. Cyril Saper was Miss Jocelyn Frances Isaacs, daughter of Mr. and Mrs. J. M. Isaacs, 39 Upper Grosvenor Street, London, England, formerly of Winnipeg, Manitoba, and of Montreal. Mr. Saper is the son of Mr. and Mrs. Morris Saper, Mount Tyndal, Spaniards Road, Hampstead Heath, London. Mrs. Morton Cohen, 4625 Grand Boulevard, Montreal, was matron of honor for her sister; and David Saper was best man for his brother.

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(Near Guy)

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Mrs. Norman Stoll was Miss Libby Yaffe, daughter of Mr. and Mrs. B. Yaffe, 4124 Clark Street, Montreal. Mr. Stoll is the son of Mrs. K. Stoll, 5116 Lacombe Avenue, and the late N. Stoll.

—Posen

Mrs. Charles Aspler was Miss Estelle Ruth Tritt, R.N., youngest daughter of Gerald S. Tritt, K.C., and Mrs. Tritt, 5025 Macdonald Avenue, Montreal. Mr. Aspler is the son of Reverend Jonas Aspler, Esplanade Avenue, and the late Mrs. Aspler. Mrs. Aspler, a graduate of the Herbert Reddy Memorial Hospital, class of 1941, and the McGill University School For Graduate Nurses, class of 1947, in supervising and teaching of nurses, served overseas with the R.C.A.M.C., for over two years. Mr. Aspler, an honors graduate in architecture, of McGill University, class of 1938, served overseas as an officer of the R.C.E.M.E.

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On this festival, we the members of the LONDON LIFE McGILL AGENCY, send greetings to our friends!

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Ralph Cummings — **Jack Ross Rotman**
Leonard Kirsch — **Sam Rubin**
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The above men because of excellence of performance are AMONG THE LEADERS in the 1947 production standing of the Company. As a group they are outstanding, and form the TOP PRODUCING AGENCY in the Company. The fact that every man in the Agency QUALIFIED FOR THE QUARTER MILLION DOLLAR CLUB during the past year is of Dominion-wide record.

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DISTRICT MANAGER

MA. 4135 — 736 Dominion Square Building

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Three hours by car from Montreal

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Excellent appointments
Unexcelled cuisine
An atmosphere to enjoy

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FOR A MARVELLOUS HOLIDAY . . .
Write or phone for reservations, Lake Placid 615

Society Studio

Mrs. Simon Torobin, left, 776 Bloomfield Avenue, Montreal, was Miss Edith Etcovitch, daughter of Mr. and Mrs. Jack Etcovitch, Bloomfield Avenue. Mr. Torobin is the son of Mr. and Mrs. Ben. Torobin, 78 Duluth Street West.

Mrs. Norman Schnarch, left, 3675 City Hall Avenue, Montreal, was Miss Bella Schwartz, daughter of Mr. and Mrs. Joseph Schwartz, Centre Street. Mr. Schnarch is the yeungest son of Mrs. Rose Schnarch, City Hall Avenue, and the late S. Schnarch. —Society Studio

Drinking is not a Chinese vice, but eating is most certainly a Chinese art. It should form a chapter in the life of anyone who is a connoisseur of Chinese food, and who will seek us out in the Chinese Colony at Number 67. You will be pleasingly surprised to learn how succulent our food is, to the palate of even the most jaded taste.

Sun Kuo Min Cafe

67 LAGAUCHETIERE STREET, WEST

Extends Holiday Greetings

Conard Jack, aged thirteen, is the son of Mr. and Mrs. Harry H. Cohen, 111 Sheridan Avenue, Toronto; grandson of Mrs. L. Otis, 24 Shirley Street; and of Mrs. M. Cohen, 569 Euclid Avenue. —Famous Studio

Carl, aged thirteen, is the son of Mr. and Mrs. H. Silverstein, 202 Havelock Street, Toronto. —Famous Studio

Arlene Ann, nearly two, is the only daughter of Mr. and Mrs. Rudolph Corber, 5569 Park Avenue, Montreal; granddaughter of Mrs. M. Sonenberg; and of Mr. and Mrs. Harry Corber, 788 Champagneur Avenue.

—Society Studio

Hessa Marilyn, eighteen months old, is the daughter of Mr. and Mrs. L. M. Wolfe, 4930 Queen Mary Road, Montreal; and sister of Ruby, aged five; granddaughter of Mrs. F. Seidman, 687 Wiseman Avenue; and of Mrs. Ada Wolfe, 866 Dollard Avenue.

—Percy Dean Studio

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FOR EVERYTHING

NOW IS THE TIME . . . TO GET GOOD SERVICE ON THE CLEANING OF YOUR HOME FURNISHINGS.

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- BLANKETS
- BED SPREADS

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What cereal makes you mighty glad when it's breakfast time?

THE ANSWER

It's OGILVIE It's GOOD!

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WHEAT GERM CEREAL

Three lb Pkg. 25¢
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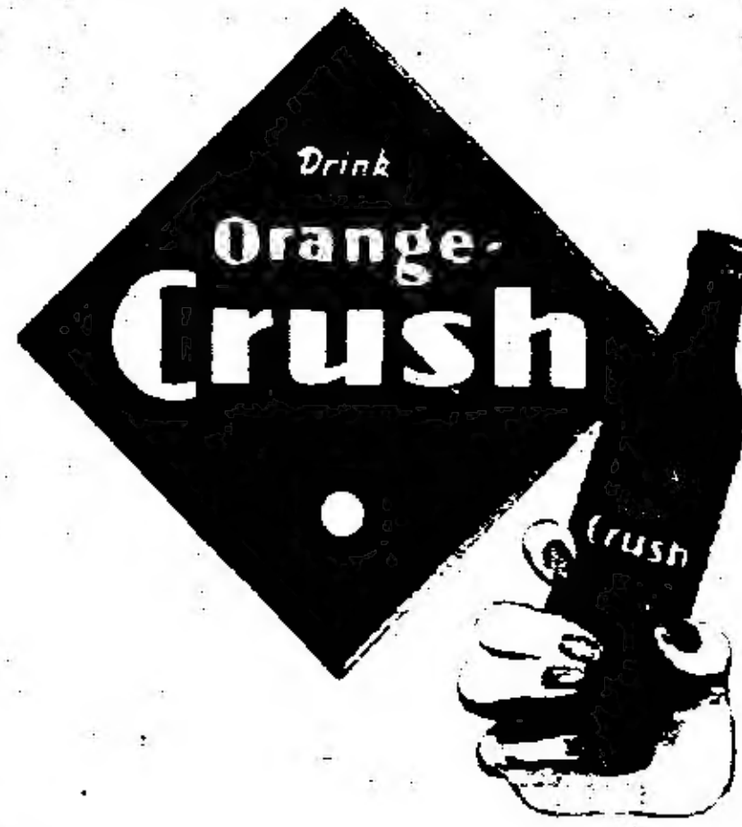

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MEN'S STORE BRANCH: Windsor Hotel

Mrs. Rudolph Appotive, Summerset Street, Ottawa, was Miss Sheva Parnass, daughter of Mr. and Mrs. A. Parnass, 5647 Waverley Street, Montreal. Mr. Appotive is the son of Mr. and Mrs. A. Appotive, 296 Clarence Street, Ottawa.
—Charlab

Chanukah Greetings

to our Jewish friends and customers

Del Grande

Del Grande Shoe Co.
Limited

Mrs. Leo Brown was Molly Herscovitch, daughter of Mr. and Mrs. Morris Herscovitch, Park Avenue, Montreal. Mr. Brown is the son of Mr. and Mrs. A. Brown, St. Lawrence Boulevard.

—Society Studio

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QUEBEC CITY

ASK FOR
Rose Marie
Perfection
Five Features
Corselettes

Mrs. Simon Cobrin was Miss Rose Lolly Goldstein, daughter of Mr. and Mrs. S. Goldstein, 66 Villeneuve Street West, Montreal. Mr. Cobrin is the son of Mr. and Mrs. F. Cobrin, 573 Rockland Avenue.

—H. S. Adler

Mrs. Ralph Levitz, 325 Water Street, St. John's, Newfoundland, was Miss Ella Fortus, daughter of Mr. and Mrs. B. Fortus, 4856 Clark Street, Montreal. Mr. Levitz, the son of Mr. and Mrs. I. Levitz, of St. John's, saw army service overseas.

—Hy Welt

Mrs. I. Cohen, 4643 de Bullion Street, Montreal, was Miss Betty (Bessie) Bercovitch, daughter of Samuel Bercovitch, 4643 de Bullion Street. Mr. Cohen is the son of Mrs. Meyer Cohen, 4842 Clark Street.

—Leonard Studio

Chanukah Greetings

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and

OTHER APPLIANCES

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Mrs. Louis Cornfield was Miss Seema Lennett, daughter of Mr. and Mrs. Jack Lennett, 5375 Waverley Street, Montreal. Mr. Cornfield is the son of Mr. and Mrs. John Cornfield, 5891 Hutchison Street.

—Society Studio

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VICTORIAVILLE FURNITURE, LIMITED

Victoriaville, P.Q.

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Elliot, aged two, with his mother, is the son of Mr. and Mrs. M. Yagod, 831 Stuart Avenue, Montreal; grandson of Mr. and Mrs. P. Perel, of Palestine.

—Society Studio

Sheldon Robert, aged two, with his mother, is the son of Mr. and Mrs. L. Vineberg, 96 Marie Anne Street West, Montreal; grandson of Mr. and Mrs. Joseph Sklar, of the same address; and of Mr. and Mrs. Frank Vineberg, 5193 Esplanade Avenue.

—Percy Dean Studio

Susan Jane, aged four; and Lynn Cecily, one, are the daughters of Mr. and Mrs. Nat. Gordon, 5625 Canterbury Avenue, Montreal; granddaughters of Mr. and Mrs. H. Rosenfeld, Queen Mary Road; and of Mr. and Mrs. Julius Gordon, Dollard Avenue.

— W. Gordon Mitchell

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Mrs. H. Vineberg was Miss Anita Rubinsky, daughter of Mr. and Mrs. L. Rubinsky, 1235 Bernard Avenue West, Montreal. Mr. Vineberg is the son of Mr. and Mrs. B. Vineberg, St. Urbain Street.

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—Society Studio

—Society Studio

Roslyn, aged two, and Phyllis, nine, are the daughters of Mr. and Mrs. M. Klaiman, 2211 Maplewood Avenue, Montreal, formerly of Toronto; granddaughters of D. Bluestein, and the late Mrs. Bluestein; and of Mrs. M. Skurko, Manning Avenue, and the late J. Klaiman, all of Toronto.

—Society Studio

Gerald, aged nearly two, and Calvin, five, are the sons of Mr. and Mrs. Ruby Avertick, 8029 de l'Epee Avenue, Montreal; grandsons of Mr. and Mrs. H. Liebman, 634 Champagneur Avenue; and of the late Mr. and Mrs. Jacob Avrutick.

—Percy Dean Studio

Stanley Edward, aged five, and Brian David, nearly two, are the sons of Mr. and Mrs. F. Ralph, 5319 Brodeur Avenue, Montreal; grandsons of Mr. and Mrs. Harry Katz, of Cornwall, Ont.; and of Mr. and Mrs. R. Ralph, de l'Epee Avenue.

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Prairie Provinces: Harry Cohen, 449 Portage Avenue, Winnipeg, Man.

Janet, aged eleven, and Gerald, eight, are the children of Mr. and Mrs. R. Wittenberg, 4627 Decarie Boulevard, Montreal; grandchildren of Mr. and Mrs. S. Silverstein, Henri Julien Street; and of Mr. and Mrs. S. Wittenberg, Jeanne Mance Street.

—Percy Dean Studio

Sonia, aged eleven, with her dog, Teddy, is the daughter of Mr. and Mrs. M. Halperin, 5619 Jeanne Mance Street, Montreal; granddaughter of Mrs. R. Leiboff, Jeanne Mance Street.

—Charlab

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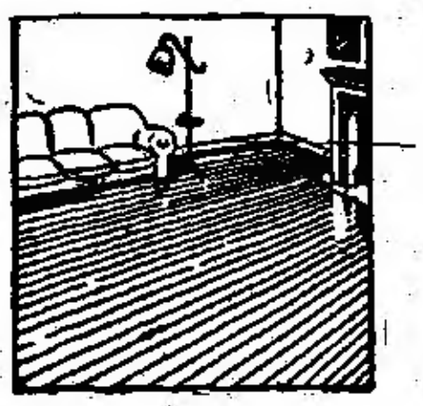

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Montreal, Que.

Richard, aged three, and Suzannah, nearly one, are the children of Mr. and Mrs. Bernard Lande Cohen, 5755 Darlington Avenue, Montreal; grandchildren of Mr. and Mrs. Charles Shapiro, of Hamilton, Ont.; and of Julius I. Cohen, 4899 Sherbrooke Street West, and the late Mrs. Cohen.

—Percy Dean Studio

Morris Lyon, aged twelve; and Claire Frances, three, are the children of Mr. and Mrs. Harry E. Schwisberg, 4185 Clark Street, Montreal; grandchildren of Mr. and Mrs. J. S. Gabriel, Hutchison Street; and of Mrs. S. Schwisberg, Laviolette Avenue, and the late Mr. Schwisberg.

— Percy Dean Studio

Steven, aged seven, and Robert, three, are the sons of Mr. and Mrs. Roy Cooper, 6211 Lennox Avenue, Montreal; grandsons of Mr. and Mrs. S. Riback, de Vimy Avenue; and of Mrs. Anna Cooper, of California.

—W. Gordon Mitchell

HOLIDAY

GREETINGS

from

The Makers of

MINTY'S TOOTH PASTE

—and

MINTY'S TOOTH POWDER

PALMERS LTD. Montreal

Holiday Greetings

To Our Jewish

Friends and Customers

The Borden Company Limited

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LINEN THREAD

made in Canada
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361 St. Paul St. W. — Montreal, P.Q.

J. CLIFFORD MOONEY KENNETH G. MOONEY

—H. S. Adler

Mrs. Sender Gandell, Champagneur Avenue, Montreal, was Miss Sarah Kaufman, daughter of Mr. and Mrs. N. Kaufman, Champagneur Avenue. Mr. Gandell is the son of Mr. and Mrs. A. Gandell, Davaar Avenue.

—Leonard

Mrs. Moe Klein was Miss Bertha Reininger, daughter of Mr. and Mrs. I. Reininger, Mount Royal Avenue East, Montreal. Mr. Klein is the son of the late Mr. and Mrs. I. R. Klein, of Montreal.

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SCOTCH WHISKY

DISTILLED, BLENDED AND BOTTLED IN SCOTLAND

Och! The TASTE of it!

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—Charlab

Mrs. Theodore Parnass, Waverley Street, Montreal, was Miss Ann Mechanic, daughter of Mr. and Mrs. A. Mechanic, St. Urbain Street. Mr. Parnass is the son of Mr. and Mrs. A. Parnass, Waverley Street.

Leonard Charles, aged three, is the son of Mr. and Mrs. I. Frishling, 5180 Queen Mary Road, Montreal, and sister of Marlene Maita; grandson of Mr. and Mrs. M. Robbins, of Winnipeg, Man.; and of Mrs. G. Frishling, Jeanne Mance Street.

—Percy Dean Studio

Michael Harold, aged one, is the only son of Mr. and Mrs. B. Druyen, 5713 Hutchison Street; grandson of Mr. and Mrs. A. Finegold, Hutchison Street; and of the late Mr. and Mrs. Morris Druyen, of Montreal.

—Eaton Portrait Studio

Barbara Anne, left, aged nearly two, is the daughter of Mr. and Mrs. Charles Winter, 1920 St. Joseph Boulevard East, Montreal; granddaughter of Mrs. Louis Stober, St. Joseph Boulevard East, and the late Louis Stober; and of Mr. and Mrs. A. Winter, Hutchison Street.

Sheila, aged five, is the daughter of Mr. and Mrs. Morris Lightman, 6139 Durocher Avenue, Montreal, and sister of Toba and Norman; granddaughter of Mr. and Mrs. Wolf Wainberg, 6137 Durocher Avenue; and of Mrs. Max Lightman, 3840 Colonial Avenue, and the late Max Lightman.

Sheila, aged eighteen months, is the daughter of Mr. and Mrs. Leo Bruck, 5340 Hutchison Street, Montreal; granddaughter of R. Sobel, Hutchison Street, and the late Mrs. Sobel.

—Society Studio

Chanukah
1947 — 5708

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—Famous Studio

Bernard, aged thirteen years, is the son of Mr. and Mrs. J. Levinson, 199A Baldwin Street, Toronto; grandson of Mrs. Jennie Applebaum, 190 Baldwin Street.

—Kashtan

Martin F. Magonet, aged thirteen, is the son of Mr. and Mrs. Louis Magonet, 4816 Jeanne Mance Street, Montreal; grandson of Mr. and Mrs. Hyman Silverman, 4514 Esplanade Avenue; and of Mr. and Mrs. M. Magonet, of Glace Bay, N.S.

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I. Milton, aged thirteen, is the son of Mr. and Mrs. Alex Pincus, 1959 Clinton Avenue, Montreal; grandson of Mr. and Mrs. H. Lieberman, 2705 Maplewood Avenue; and of Mrs. M. Pincusoff, 4459 Esplanade Avenue.

—New Paramount Studio

Herbert Handler, aged thirteen years, is the son of Mr. and Mrs. H. Handler, 372 Montrose Avenue, Toronto; grandson of Mr. and Mrs. S. Adler, 156 Borden Street; and of Mr. and Mrs. D. Handler, 9 Baldwin Street.

—Percy Dean Studio

Lawrence, aged thirteen years, is the son of Mr. and Mrs. Irving Salsberg, 224 Brookdale Avenue, Toronto; grandson of Mrs. D. Litovitz, 33 Bellevue Avenue.

—Famous Studio

Derek, aged thirteen, is the son of Mr. and Mrs. H. Rabinovitch, 4906 Queen Mary Road, Montreal; brother of Martin, aged sixteen.

William, aged thirteen, is the son of Mr. and Mrs. Al. Romoff, 4584 St. Urbain Street, Montreal; grandson of the late Mr. and Mrs. H. Wolfson; and of Mrs. R. Romoff, 816 Davaar Avenue, and the late Mr. Romoff; brother of Murray, aged six, and Goldie, ten.

Joseph Bernard, aged thirteen, is the son of Mr. and Mrs. L. Schachter, Bloomfield Avenue, Montreal.

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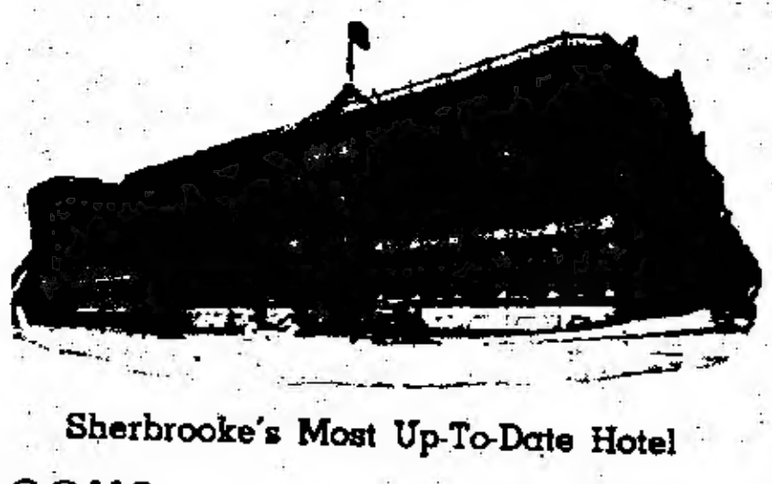

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—A. Gilbert

Mrs. Edward Morrison, 1065 Van Horne Avenue, Montreal, was Miss Phyllis Greenspan, daughter of Mr. and Mrs. S. Greenspan, Forest Ridge Drive, Toronto. Mr. Morrison is the son of the late Mr. and Mrs. Israel Morrison, of Montreal.

Mrs. Irwin Light, 805 McEachran Avenue, Montreal, was Miss Irene Bier, daughter of Mr. and Mrs. I. Bier, 4359 Lasalle Boulevard. Mr. Light is the son of Mr. and Mrs. B. Light, 5395 Waverley Street. Mrs. Light was employed for the first part of the war as secretary to the Naval Representative in Canada of General Charles de Gaulle, leader of the Free French Forces; and later as secretary to the French Naval Attaché, in Montreal. Mr. Light was a Pilot Officer, in the R. C. A. F., and served overseas, principally in India, and the Middle East. Commander J. Le Normand, former French Naval Attaché to Canada; G. Sauvant, Superintendent of Penitentiaries, of Ottawa, Ont.; David Flowers, Head of the Canadian Legion Educational Services in Ottawa; Rev. E. A. Findlay, minister, of the Town of Mount Royal; J. A. Weatherbee, Assistant Principal of the Verdun High School; and Captain Pierre Gabard, French Consul in Montreal, were wedding guests.

—Society Studio

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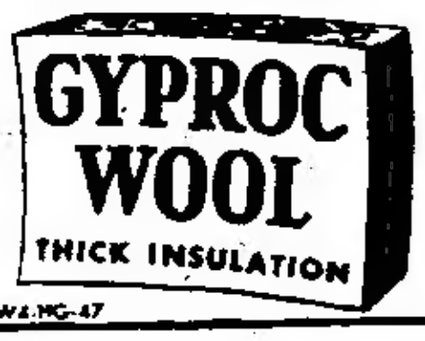

GWL-MG-47

Holiday Greetings
to our Jewish
friends and
customers

J. J. Joubert LIMITÉE

4141 St. André St., Montreal
FR. 3121

Phyllis, aged one, is the daughter of Mr. and Mrs. S. Veinish, 687 Wiseman Avenue, Montreal; granddaughter of Mr. and Mrs. L. Levine, 754 Querbes Avenue; and of Mr. and Mrs. L. Veinish, 34 St. Catherine Road.
—Society Studio

Mrs. Sydney Dermer, and daughter, Sheila Ray, aged three; and Mr. Dermer, with their son, Stanley Winston, aged five, 316 Nelson Street, Ottawa, Ont.; grandchildren of A. Steinberg, 426 St. Joseph Boulevard West, Montreal, and the late Mrs. Steinberg.

David Herman, aged one, and Dorothy, five, are the children of Mr. and Mrs. Leon Klein, Willowdale Avenue, Montreal; grandchildren of Mrs. Bessie Edelman, of New York, and the late David Edelman; and of the late Mr. and Mrs. David Klein.

—W. Gordon Mitchell

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Mrs. Louis Goodman, 196 Gloucester Grove, Toronto, was Miss Pearl Wiener, daughter of Mr. and Mrs. A. Wiener, of the same address. Mr. Goodman is the son of Mr. and Mrs. D. Goodman, Palmerston Boulevard.

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—Famous Studio

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QUEBEC RAYON MILLS Limited
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Paul, aged six years, and Jack, aged almost three, are the children of Mr. and Mrs. B. Seaton, 45 Wembley Road, Toronto; grandsons of Mrs. G. Siegel, of the same address.
—Norman Stein

Perry, aged four years, is the son of Mr. and Mrs. N. Salkovitch, 418 Spadina Avenue, Toronto; grandson of Solomon Rasminsky, 370 Palmerston Boulevard.
—Graphicolor Studios

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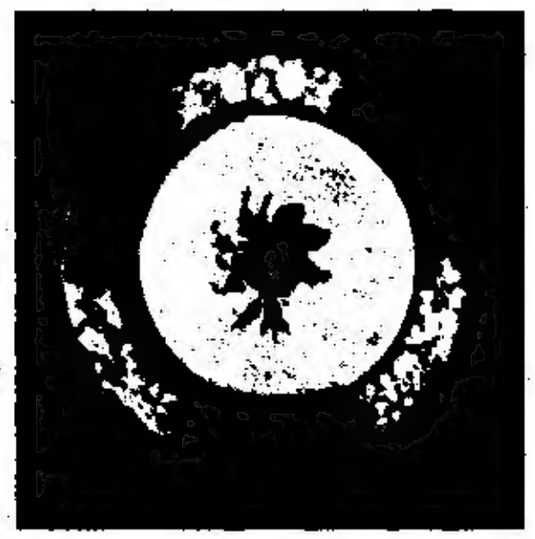

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Mrs. George Hershorn was Miss Thelma Claire Stulberg, daughter of Mr. and Mrs. I. Stulberg, Mount Pleasant Road, Toronto. Mr. Hershorn is the son of Mr. and Mrs. I. Hershorn, of London.

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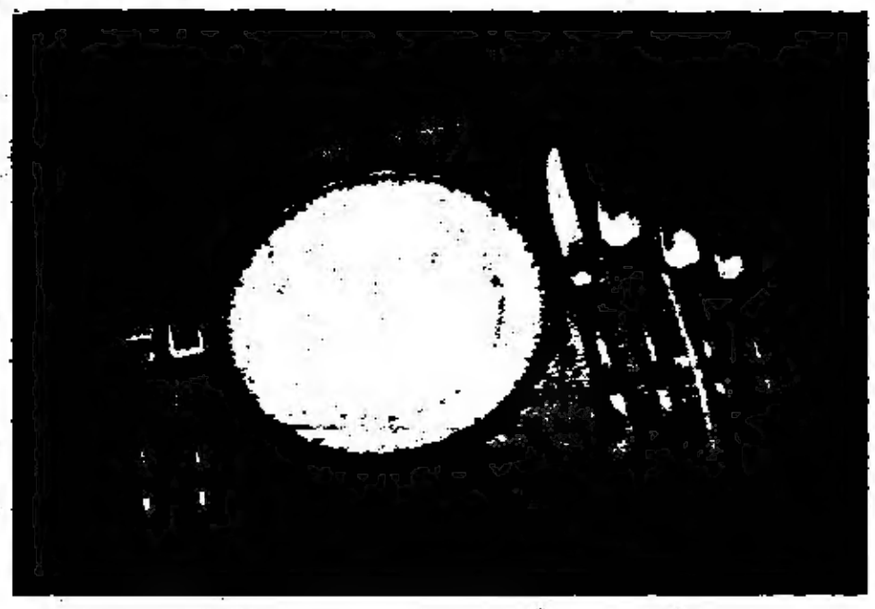

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Mrs. Irving Wilson, 1740 Bathurst Street, Toronto, was Miss Bernice E. Foster, daughter of Mr. and Mrs. B. Foster, 499 Spadina Road. Mr. Wilson is the son of Mr. and Mrs. N. Wilson, Strathallan Boulevard.

Robert McMichael

Mrs. Fred Grossman 72 Clinton Street, Toronto, was Miss Shirley Mendelson, daughter of Mr. and Mrs. M. Mendelson, Bellwoods Park. Mr. Grossman is the son of Mrs. L. Grossman, 72 Clinton Street, and the late M. Grossman.

—A. Gilbert

Mrs. Samuel Marcovitch, of Ottawa, was Miss Rita Kliger, daughter of Mrs. Bessie Kliger, Montrose Avenue, Toronto, and the late Anchel Kliger. Mr. Marcovitch is the son of Mr. and Mrs. Abraham Marcovitch, of Billings Bridge.

—A. Gilbert

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Major Maxwell Fitch, R.C.A.M.C., son of Mr. and Mrs. Jack Fitch, 3777 Cote des Neiges Road, Montreal, is stationed at the joint Army-R.C.A.F. hospital at Whitehorse, Yukon Territory, where he is senior medical officer. He is a graduate of McGill University.

George Issenman, president of Shaare Zion Synagogue, in Montreal, presided at the dedication service marking the opening of the new synagogue, on Cote St. Luc Road.
—Blank and Stoller Limited

Marvin, aged five years, is the son of Mr. and Mrs. S. Sniderman, 953 Dundas Street West, Toronto; grandson of Mr. and Mrs. M. Rockerts, 523 Euclid Avenue; and of Mrs. M. Sniderman, 223 Palmerston Avenue.

—Graphicolor Studios

Daniel, above, aged six years, is the son of Mr. and Mrs. Norman Drache, 19 Tarlton Road, Toronto; grandson of Nathan Toplisky; and of Mr. and Mrs. Max Drache, all of Winnipeg, Man.
—Norman Stein

Teddy, aged six years, is the son of Mr. and Mrs. M. Cohen, 69 Pendrith Avenue, Toronto; grandson of Mr. and Mrs. S. Shulman, 163 Brunswick Avenue; and of Mr. and Mrs. B. Cohen, 327 Markham Street.

—Graphicolor Studios

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Mrs. Lawrence (Lew) Caplan was Miss Renee Charlotte Sacks, daughter of Mr. and Mrs. Samuel Sacks, 6200 de Vimy Avenue, Montreal. Mr. Caplan is the son of Mrs. Harris A. Caplan, 4427 St. Lawrence Boulevard, and the late Mr. Caplan.

—H. S. Adler

Robert Elliott, right, aged two, is the son of Mr. and Mrs. Sidney Miller, 1660 Bathurst Street, Toronto; grandson of Mr. and Mrs. I. H. Kalifer, 386 Eglinton Avenue West; and of Mr. and Mrs. M. Miller, 63 Bernard Avenue; great-grandson of Mrs. B. Eisen, Dundas Street West; and of Mrs. D. Kalifer, Grace Street.

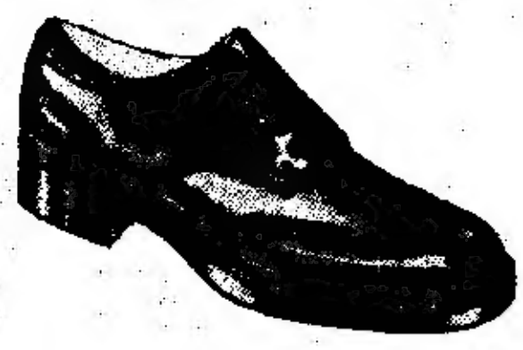
—J. Marley

Neil, left, nearly three, is the son of Mr. and Mrs. M. Brown, 111 Roseneath Gardens, Toronto; grandson of Mr. and Mrs. H. Etkin, 62 Sullivan Street; and of Mr. and Mrs. B. Brown, 9 Oxford Street.

—Graphicolor Studios

Robert Jack, aged two years, is the son of Mr. and Mrs. A. Sossin, 238 Crawford Street, Toronto.

—Graphicolor Studios



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Strawberry Jam	Sweet and Sour Pickles
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Sweet Relish	

Judith, aged three, daughter of Mr. and Mrs. J. B. Van Der Hout, 1652 Bathurst Street, Toronto; granddaughter of Mr. and Mrs. F. Persiko, 99 Chiltern Hill Road; and of Mrs. R. Van Der Hout.
—Norman Stein

Herbert Sheldon, aged one, son of Mr. and Mrs. D. Swadron, 36 Roseneath Gardens, Toronto; grandson of S. Caplan, 79 Oxford Street.
—Graphicolor Studios

Beverley Val, aged four, daughter of Mr. and Mrs. H. Goodman, 25 Oxford Street, Toronto; granddaughter of Mr. and Mrs. M. Wienzweig, 25 Oxford Street; and of Mr. and Mrs. H. Goodman, 168 Arlington Avenue.
—New Paramount Studio

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Jimmy, left, aged three years, is the son of Mr. and Mrs. H. Lewis, 106a Madison Avenue, Toronto; grandson of Mrs. Fannie Altman, 310 St. George Street, and the late D. Altman; and of Mrs. Sarah Litowitz, 268 Grace Street, and the late A. Litowitz.

—Graphicolor Studios

Alan Lewis, aged nineteen months, is the son of Mr. and Mrs. Bernard Saipe, 405 Manning Avenue, Toronto; grandson of Mrs. F. Goldman, 405 Manning Avenue; and of Mrs. R. Saipe, 410 Clinton Street.

—Andrew D. Skilling

Allan Joseph, aged one, is the son of Mr. and Mrs. Michael Zuckerman, 5567 Esplanade Avenue, Montreal; grandson of Mr. and Mrs. L. Schenker, Esplanade Avenue; and of Mr. and Mrs. H. Zuckerman, Esplanade Avenue; great-grandson of Mrs. D. Schenker, Clark Street.

Mrs. Murray Sklar was Miss Ruth Silver, daughter of Mr. and Mrs. Isaac Silver, 346 Walmer Road, Toronto. Mr. Sklar is the son of Mr. and Mrs. Samuel Sklar, 688 Markham Street.

—Finsten

—Society Studio

Society Studio

Elliot Paul, left, aged one year, is the only son of Mr. and Mrs. Louis Gomberg, Bloomfield Avenue, Montreal; grandson of Mr. and Mrs. Solomon Fox, Henri Julien Street; and of Mr. and Mrs. J. Gomberg, Stuart Avenue.

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Donald Alvin, left, and Howard Marvin, aged six, are the twin sons of Mr. and Mrs. I. Richer, Ponsard Avenue, Montreal; grandsons of Mr. and Mrs. M. Maklan, Isabella Avenue; and of Mr. and Mrs. M. Richer, Bloomfield Avenue.

—Society Studio

John Earl, aged one year, is the son of Mr. and Mrs. M. Morris, 621 Winona Drive, Toronto; grandson of Mr. and Mrs. S. Kolchin, 6 Flanders Road.

—Norman Stein

Clifford Bradley, above, aged four years, is the son of Mr. and Mrs. M. Goldman, 1652 Bathurst Street, Toronto; grandson of Mr. and Mrs. A. Bron, Bathurst Street; and of Mr. and Mrs. J. Goldman, 208 Northcliffe Boulevard.

—Graphicolor Studios

Earl Melvine, aged three years, is the son of Mr. and Mrs. H. Biderman, of Ingersoll, formerly of Toronto; grandson of Mrs. H. Greenberg, of Toronto; and of Mr. and Mrs. A. Biderman, 151 Beatrice Street.

—E. W. Walters

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MONTREAL

Mrs. Larry Altman, 4819 St. Catherine Road, Montreal, was Miss Shirley Grover, daughter of Dr. and Mrs. Arthur S. Grover, 57 McNider Avenue. Mr. Altman is the son of Mr. and Mrs. Hyman Altman, Hutchison Street.

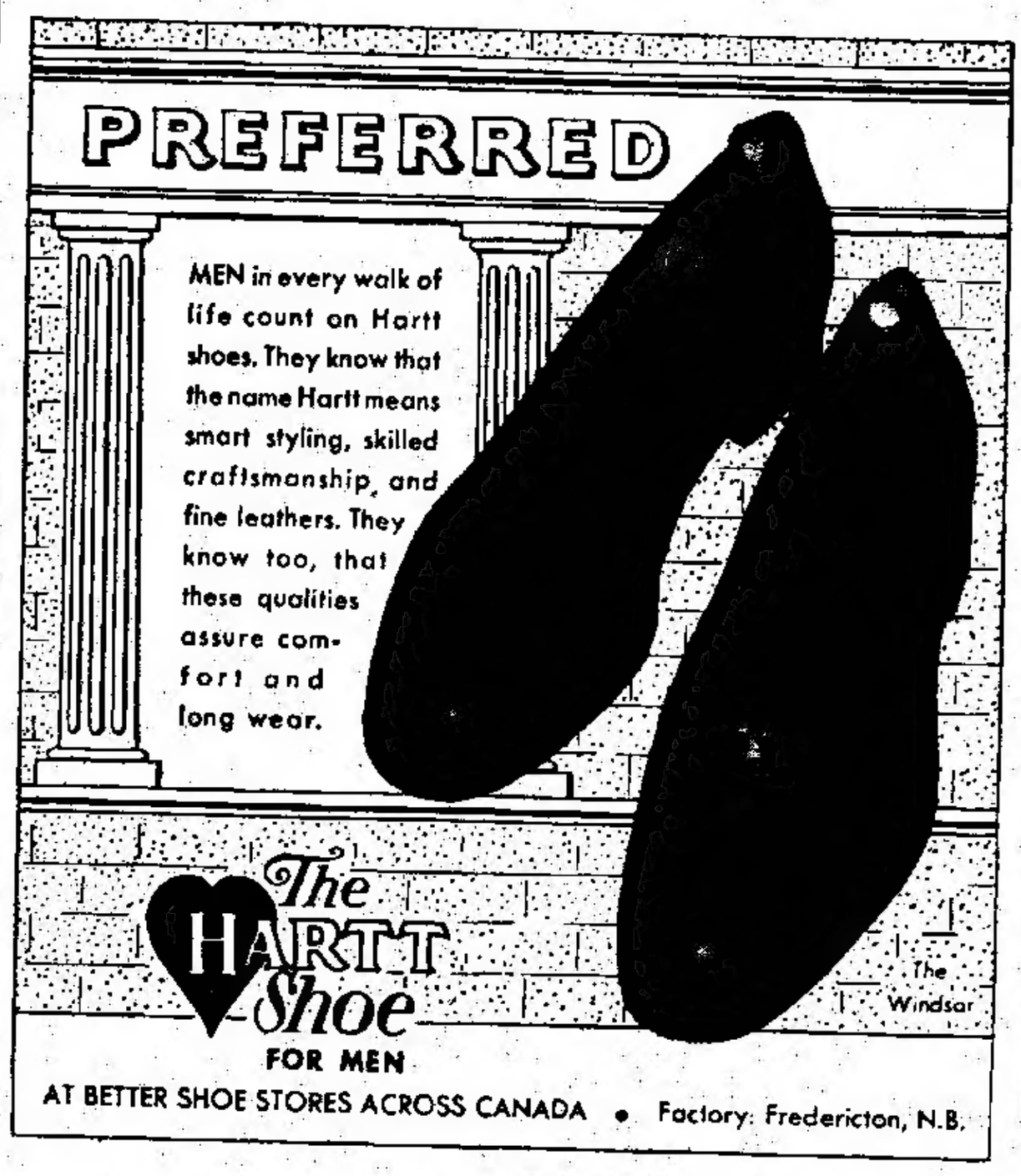
—Vogue Studio

Allan Sheldon, aged one year, is the only son of Mr. and Mrs. Samuel Lonn, 3726 St. Catherine Road, Montreal; grandson of Mr. and Mrs. J. Deitcher, 287 Querbes Avenue; and of Mr. and Mrs. M. Lonn, 4140 St. Urbain Street; great-grandson of Mr. and Mrs. L. Yevzeroff, 4169 St. Dominique Street.

—Society Studio

Mrs. Leon Kagan was Miss Sarah Rosen, only daughter of Mr. and Mrs. Edel Rosen, 4123 St. Urbain Street, Montreal. Mr. Kagan is the eldest son of Mr. and Mrs. Samuel Kagan, Durocher Avenue.

—Bernstein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Barbara Gail, aged sixteen months, is the daughter of Mr. and Mrs. A. L. Greenberg, 209 Glenholme Avenue, Toronto; granddaughter of Mr. and Mrs. S. Sternberg, 209 Glenholme Avenue; and of Mr. and Mrs. N. Greenberg, 20 Dennison Square.
—Graphicolor Studios

Phyllis Roslyn, nearly three, is the daughter of Mr. and Mrs. Ben. Coles, 315 Palmerston Boulevard, Toronto.
—Famous Studio

The Canadian Jewish Review is the only Jewish publication in Canada printed in any language reaching the Jewish community which is able to claim membership in the Audit Bureau of Circulations.

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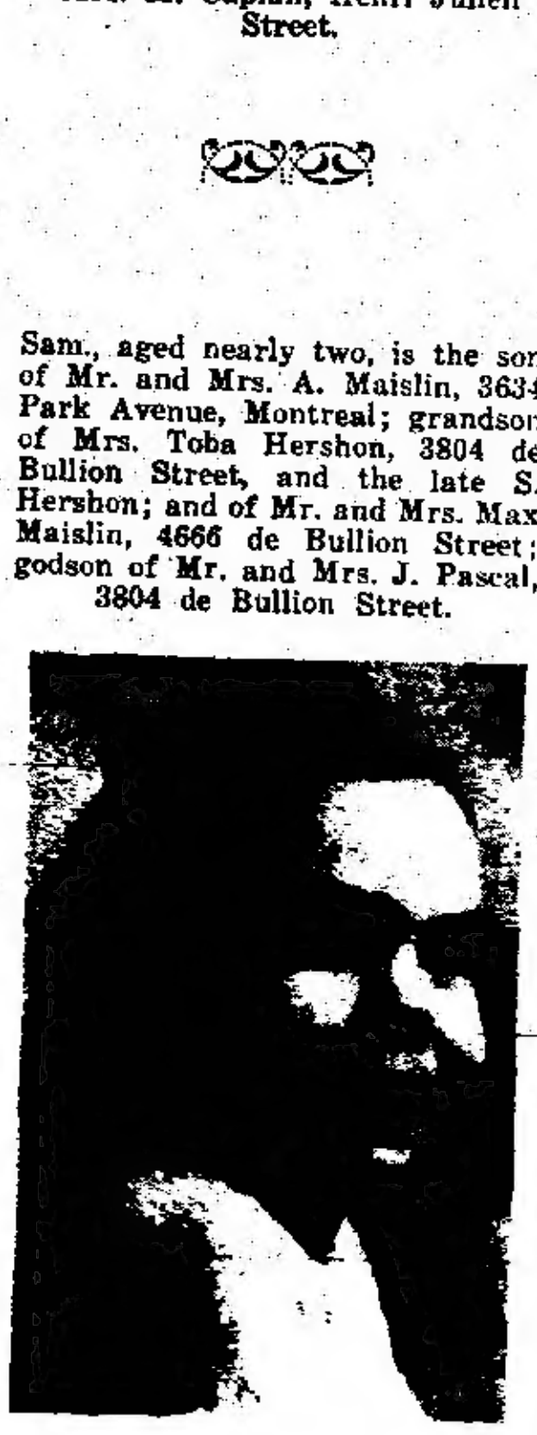
Donna-Lynn, right, aged two years, is the daughter of Mr. and Mrs. F. M. Cotton, 341 Northcliffe Boulevard, Toronto; grandchild of Mr. and Mrs. B. Mannis, 1132 Avenue Road; and of Mr. and Mrs. H. Cotton, 948 Bloor Street West.
—Norman Stein

Naomi Cathleen, left, aged four years, is the daughter of Mr. and Mrs. C. Simms, 488 Montrose Avenue, Toronto.
—Norman Stein

Phyllis Leslie, now aged two, is the daughter of Mr. and Mrs. Harry Caplan, 818 Davaar Avenue, Montreal; granddaughter of Mrs. A. Hochstein, of New York, and the late Mr. Hochstein; and of Mr. and Mrs. M. Caplan, Henri Julien Street.

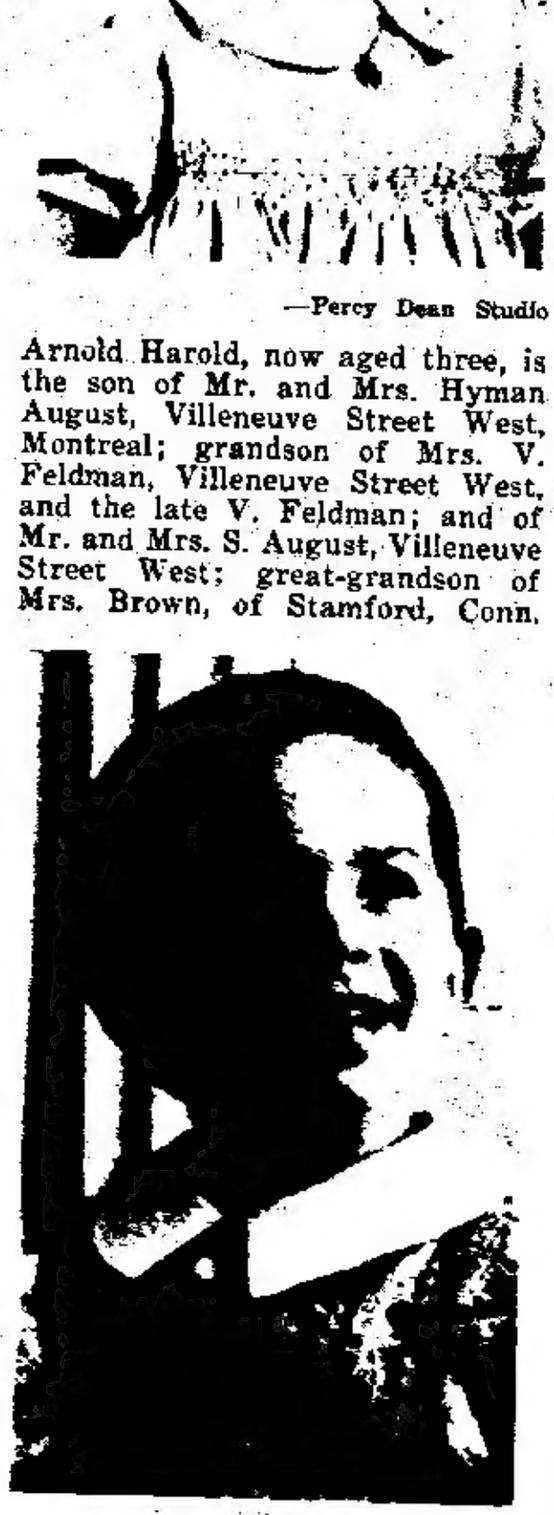
—Percy Dean Studio

Sam., aged nearly two, is the son of Mr. and Mrs. A. Maislin, 3634 Park Avenue, Montreal; grandson of Mrs. Toba Hershon, 3804 de Bullion Street, and the late S. Hershon; and of Mr. and Mrs. Max Maislin, 4666 de Bullion Street; godson of Mr. and Mrs. J. Pascal, 3804 de Bullion Street.



—Leonard

Arnold Harold, now aged three, is the son of Mr. and Mrs. Hyman August, Villeneuve Street West, Montreal; grandson of Mrs. V. Feldman, Villeneuve Street West, and the late V. Feldman; and of Mr. and Mrs. S. August, Villeneuve Street West; great-grandson of Mrs. Brown, of Stamford, Conn.



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Mrs. L. Irving Gruneir, Beatrice Street, Toronto, was Miss Doris Yalofsky, daughter of Mr. and Mrs. M. Yalofsky, Rusholme Road. Mr. Gruneir is the son of H. Gruneir, Beatrice Street.

Mrs. Manuel Zack is the former Miss Lillian Annette Tenenbaum, daughter of Mr. and Mrs. H. G. Tenenbaum, 562 College Street, Toronto. Mr. Zack is the son of Mr. and Mrs. I. Zack, of Hamilton.

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Alan Coleman, aged thirteen; and Carolyn Ann, nearly six, are the children of Mr. and Mrs. H. Snider, 15 Croydon Road, Toronto; grandchildren of Mrs. Mary Soren, of the same address.

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Stanley, aged nine; and Ronald, six, are the children of Mr. and Mrs. L. Mintz, 815 Euclid Avenue, Toronto; grandchildren of Mrs. R. Tobe, 538 Brunswick Avenue; and of Mr. and Mrs. A. Mintz, 433 Palmerston Boulevard.

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Phyllis Laura, aged ten, and Blossom Rhona, seven, are the daughters of Mr. and Mrs. Marcus Golub, 5315 Hutchison Street, Montreal; granddaughters of Mr. and Mrs. H. Woloshin, Hutchison Street; and of Mr. and Mrs. H. Golub, Colonial Avenue.

Joseph, aged two years, is the son of Mr. and Mrs. I. Liberman, 51 Fairleigh Crescent, Toronto; and grandson of Mr. and Mrs. M. Stein, of Winnipeg, Man.

—Norman Stein

Marilyn, aged four years, is the daughter of Mr. and Mrs. Harry Goldstein, of Toronto; granddaughter of Mr. and Mrs. Z. Goldstein, 421 Crawford Street.

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Eleanor and Rena, aged six; Jack, thirteen; and Hillel, four, are the children of Mr. and Mrs. Sol. Goldberg, 6355 Fabre Street, Montreal; grandchildren of Mrs. Rose Goldberg; and of Mrs. A. Rajavsky.

—Society Studio

Left, Mrs. Jack Jacobson, of Brockville, Ont., was Miss Harriet Wolman, daughter of Mrs. E. Wolman, 6020 Jeanne Mance Street, Montreal, and the late Mr. Wolman. Mr. Jacobson is the son of Mr. and Mrs. N. Jacobson, of Brockville.
—Society Studio

Mrs. William Shaffer, 5430 St. Urbain Street, Montreal, was Miss Evelyn Troyansky, daughter of Mr. and Mrs. N. Troyansky, of the same address. Mr. Shaffer is the son of Mr. and Mrs. M. M. Shaffer, 5378 Esplanade Avenue.

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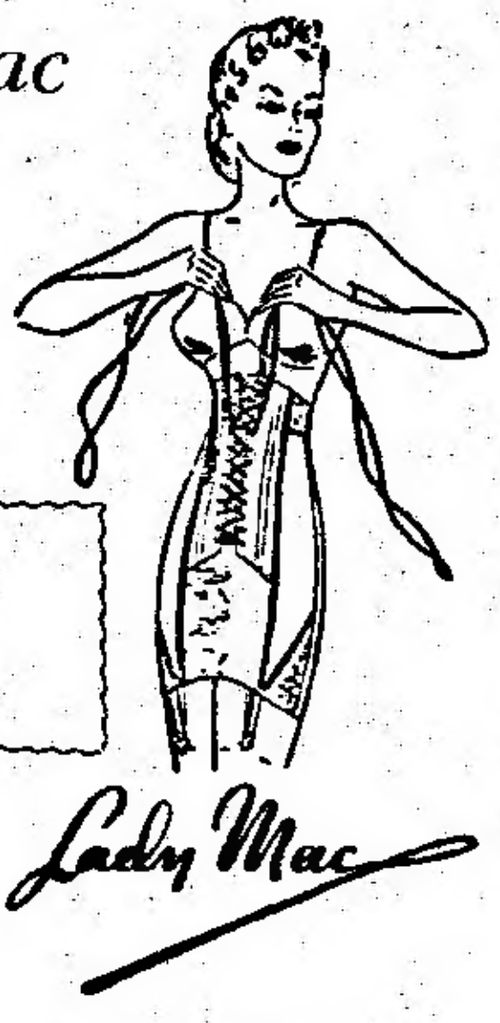

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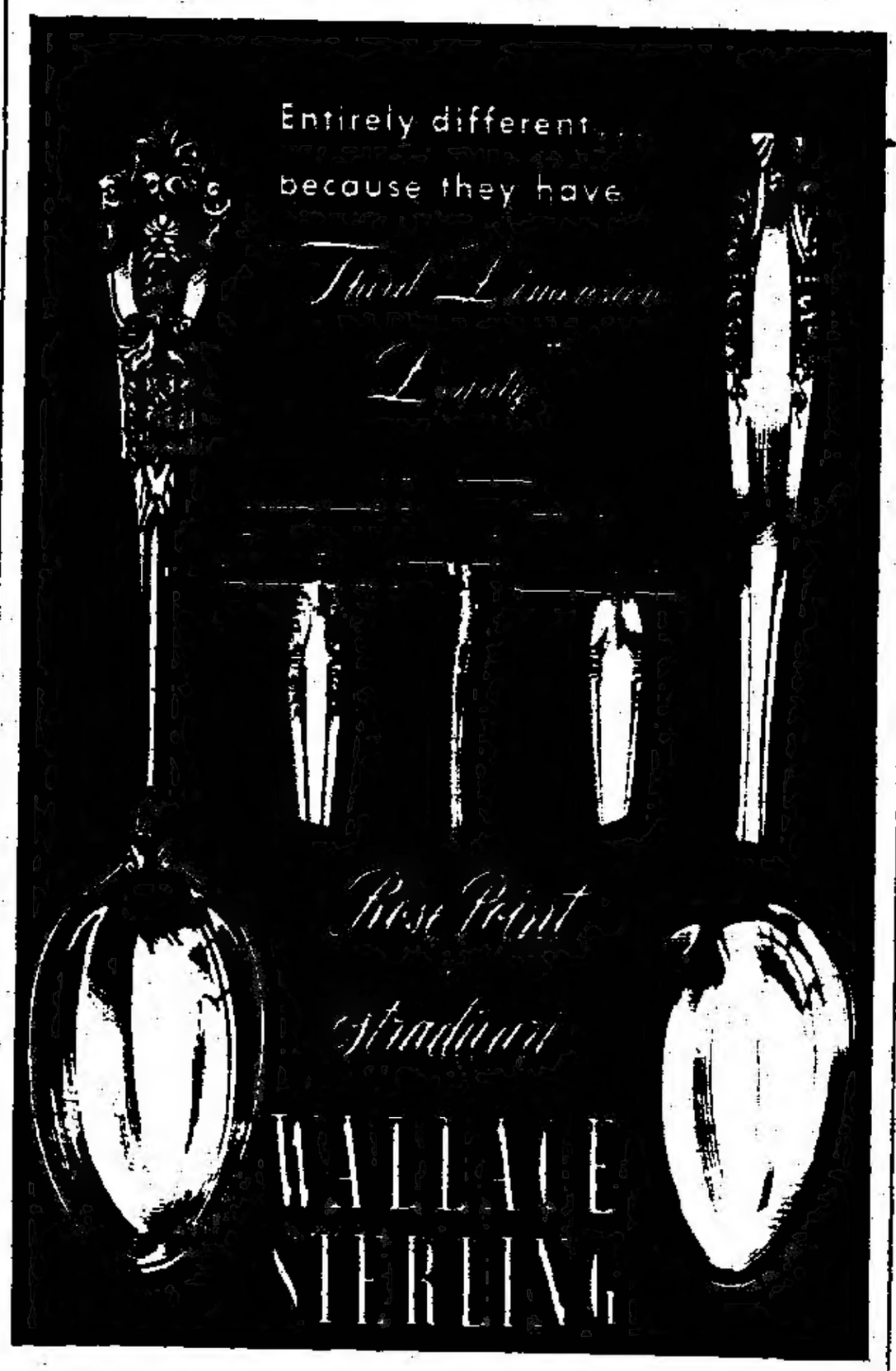

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Above are sons of Mr. and Mrs. Jack Galganov, 4537 Park Avenue, Montreal. Left, Ephraim Galganov, the third son, served with the R.C.A.S.C., for over four years, in England, Holland, France, Belgium, and Germany, and was discharged with the rank of private. Second from left, Israel (Eddie) Galganov, Drolet Street, Montreal, the second son, was discharged after service with the Carleton and York Regiment as a private, with five years service overseas. Mrs. Galganov is the former Miss Bernice Ross. Major-General E. G. Weeks, Adjutant-General, Department of National Defence, wrote to congratulate the family on the "honor and distinction" which came to Pte. Galganov through his appointment as a Member of the Order of the Bronze Lion, conferred by Her Majesty, the Queen of The Netherlands, "in recognition of distinguished service in the cause of the Allies." He fought in Sicily, Italy, France, Holland, Belgium, and Germany. Third from left, Murray Galganov, the youngest son serving, was a trooper with the Highland Light Infantry, in England, Holland, Belgium, and Germany, in the service for two years, taking part in occupation duty. Far right, Algy Galganov, St. Urbain Street, Montreal, the eldest son, was discharged from the Tank Corps with the rank of corporal, after two years of service in Canada. His wife is the former Miss Ann Lecker.

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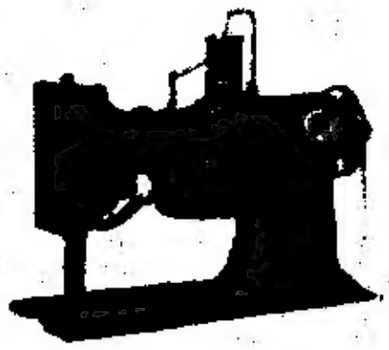

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(Continued from Page Sixteen)

trunk. "The idea of coming to America could have begun with those postcards and snapshots of Alice's," he said. "When the Sudetenland was given to Hitler, I was playing in Karlsbad, at the Hotel Goldener Schild, where I had a room. I packed in a hurry. Then I checked my room to see if I'd forgotten something. A postcard of the Empire State was in a bureau drawer. I put it in my pocket. I didn't know why." Maier and his mother went to Prague, which was not in the occupied territory. He and an old friend formed a two-piano team and got a job at the Elysée Bar. His sister wrote often. Her news was not particularly exciting, but he looked forward to mail from her because she occasionally enclosed a snapshot of some place or building she and her husband had become interested in.

The Germans marched into the rest of Czechoslovakia that spring. At first there was very little trouble in Prague, but Maier did not feel secure. It was just a question of time, he knew, before some sweeping decree would affect him. Within a few months, the new rulers of Prague began to institute minor reforms. Maier was in the middle of a "Show Boat" medley one evening at the Elysée when a boyhood friend named Rudolph Fischer walked into the place and sat down. "We had gone to the same schools in Karlsbad and played together and done our lessons together," Maier said. "His parents and mine used to visit each other." Maier greeted him from the piano, but Fischer did not respond. Later, thinking his friend had not recognized him, Maier went over to Fischer's table and sat down. Fischer got up and left the café. "He had become a Gestapo man," Maier said. "The next day, my boss told me to look for a job somewhere else."

Maier decided to drop café work and give piano and accordion lessons. Most of the pupils who came to him were not Jewish, but as the German repression became severe, the non-Jewish ones reluctantly stopped taking lessons. Then early in 1941, the Nazis, surprisingly, gave permission for the opening of a cabaret for Jews in Prague's Jewish district, and almost at once Maier was playing the piano again. "It was a gay place, and the nights were fine," he told me, "but the days were full of awful rumors." Mail was still coming from the United States, however. "I watched for my sister's letters from America," he said. "And when I wrote her, I would tell her to be sure and send me more pictures. In my gallery, finally, I had pictures of Broadway crowded at night, the Central Park Zoo with children and their

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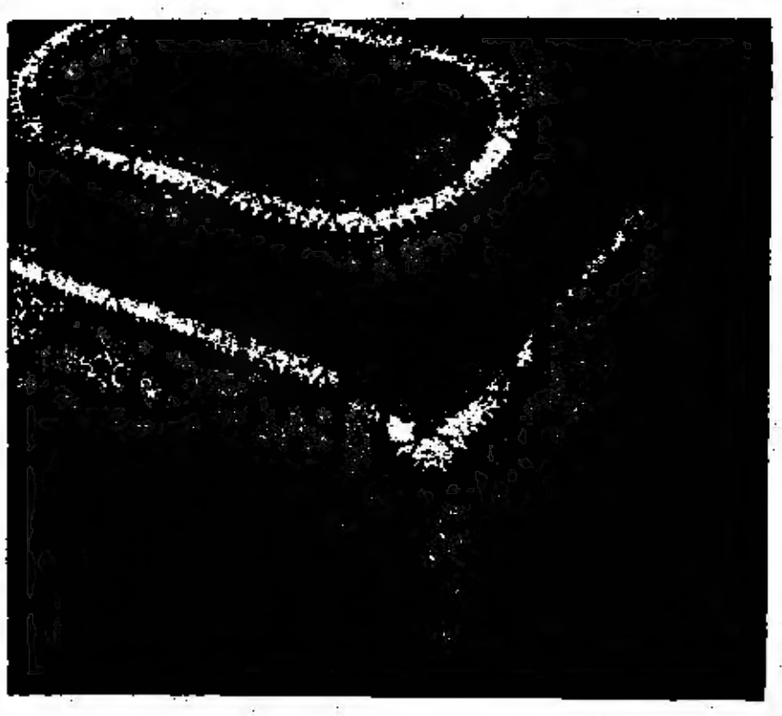
parents standing in front of the cages, more pictures of the Empire State, and a view of New Jersey from the Hudson at West Eighty-ninth Street, which was near where Alice and Karl lived. I'd lie on the bed in my room and look at them over and over again."

Shortly before Pearl Harbor, the Jews in Prague were told to assemble at the Veltrzny-Palac, an exposition building on the edge of town. From there, they were shipped, in lots, to a concentration camp outside Theresienstadt, forty miles northwest of Prague. Maier and his mother went in one of the first contingents. They spent two and a half years there. "Theresienstadt was not nearly as bad as the camps that came later," Maier said. "The Swiss and Swedish Red Cross representatives were always visiting it, and the Nazis wanted them to see how well they treated their prisoners. They let us have a coffee-house and a garden." They also let the camp have a band, which played continuously from 10 a.m. to 7 p.m. in the coffee-house. Maier, of course, was a member of it. His mother was put in a women's unit assigned to mending the clothes of the camp's Nazi staff. The days went by pointlessly. The prisoners were not terrorized at Theresienstadt, but Maier found living in a ghetto oppressive. "Before, I had never cared whether my friends were Jews or Christians. I still didn't. You know how it is with musicians — if you can play a nice obbligato or hold a long note, that's all that matters. But in this camp, each day, I was supposed to think, 'We are Jews. We are different.'"

In May, 1944, Maier's mother was transferred to the concentration camp in the Silesian town of Auschwitz, and shortly after that Maier himself followed. It was not, like Theresienstadt, a ghetto, but it had notable aspects of its own; conveniently located at each corner of the camp was a gas chamber and a crematorium. "At night," Maier said, "the flames in the crematoriums rose eight, nine feet into the air. They looked as though they came from the chimneys of a porcelain factory." The gas chambers were for the old and the sick. Maier's mother was sixty-one, so she was gassed. Maier learned about it, through the camp grapevine, the day it happened.

The young and the healthy were put to digging coal in the mines near Katowice and Gliwice. In general, they lived only a little longer than the gas victims, because the conditions in the mines were so bad that most of them died after a few months. Every night, five or six of them deliberately threw themselves against the electrified wire fence that ran around the camp. Maier owes his survival to a quaint competition that developed among several concentration-camp commandants. The head of the Auschwitz installation, hearing that bands had been organized in other camps, was determined that Auschwitz should not be outdone. Maier, instead of being sent into the mines, was



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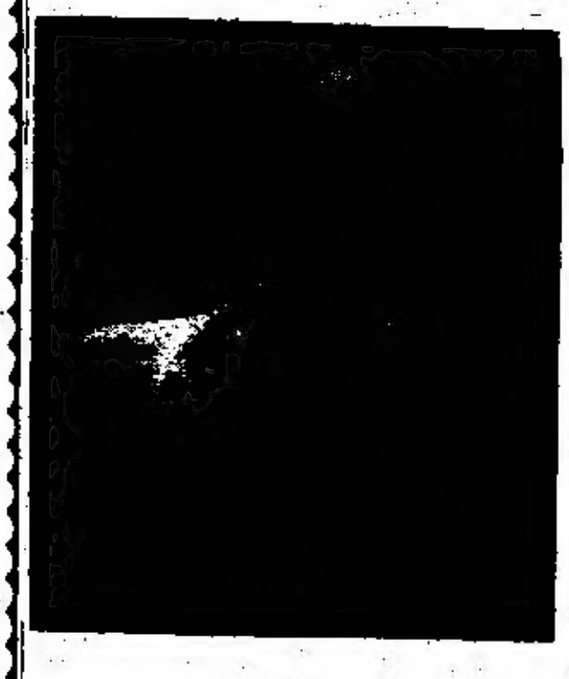
assigned to the camp's musical contingent. "There were twenty-four of us," he told me. "At six in the morning, we'd be standing outside the commandant's quarters at the camp gate playing 'Alte Kameraden' or some other march, so that the prisoners would keep step as they passed in review on their way to the mines. Other times, we'd be called out to play when truckloads of our fellow-prisoners were being driven off to the gas chambers. The idea was for us to drown out their cries, but we never could."

When Maier arrived at Auschwitz, his sister's postcards and snapshots and all his papers were taken away from him. "I felt lost without the American pictures," he told me. "I'd close my eyes and try to recall every feature of of them. I got so I thought I could see all the faces in that snapshot of the crowd on Broadway." Gradually, however, the images began to fade. "The more this happened to me, the more difficult it became to go on believing that there was any world outside Auschwitz. And when you decided that Auschwitz was the whole world, the idea of walking into the wire fence some night seemed reasonable."

Maier had been in the camp about a month when he received assurance, in an odd way, that the world was still bigger than Auschwitz. One afternoon, an American fighter plane flew over the camp, turned around and flew back, circled for a while, and then dived at one of the high watch-towers just inside the wire fence. A Nazi soldier was doing guard duty on the tower. There was a burst of machine-gun fire from the plane, and he toppled from his platform and bounced off the wire fence below. "Now, here is the interesting thing. Only the Russians were regularly flying in our vicinity," Maier said, "but the plane that happened to come to our camp and kill the guard was an American, who must have been lost, and this impressed me."

After two months at Auschwitz, Maier was shipped farther west, to a camp at Sachsenhausen. Right beside it, the Nazis had constructed an underground airplane factory, which two shifts of slave laborers kept going twenty-four hours a day. Soon after Maier arrived, he asked one of his fellow-prisoners if the camp had been bombed by Allied planes. "No," the prisoner answered. "The Americans are flying in this section, but they haven't bombed the camp, because they don't want to kill us. But we are not so sure they are right. Some of us think they ought to bomb this place in order to disrupt the factory. Without us, the Nazis can't produce airplanes. Others believe that if we are spared, we may be able to rebel against the Nazis when the right time comes."

At night, in the barracks, this question was constantly debated. Occasionally, when the arguments became bitter, some peacemaker would say, in effect, "Well, the Americans have more information than we have. We must trust them." "I could never find out what made them so certain that the Americans knew about the underground factory," Maier told me. "But that did not make any difference. The speculation about whether the Americans were right or wrong gave a life to the camp that I had seen at neither Theresienstadt nor Aushwitz. The people acted as though they could control their own fate. All they had to do, it seemed, was to agree unanimously among themselves on



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what America's bombing policy should be. Fortunately, they never did."

Maier was at Sachsenhausen only three weeks, and then was shifted farther west, to Ohrdruf, in Thuringia. Near this town, six thousand slave laborers were completing two projects in a lovely hillside forest — a V-2 launching site and a defense line. The laborers, most of whom were not Jews, had been drafted in every occupied country on the Continent. Maier was assigned to the V-2 site and given a wheelbarrow, a shovel, and a pickaxe. The guards shot a great many laborers who faltered. Beatings were common. One afternoon, when Maier did not seem to be working fast enough, a guard wearing brass knuckles went to work on him and permanently scarred his chest.

The only respites at Ohrdruf came on the occasions when Allied planes — always American now — flew over the area. Then the laborers had to throw themselves on the ground and lie motionless, so as not to reveal the fact that a project was under way there. The thousands of slave workers, dressed in their prisoners' uniforms, lay absolutely still on the hillside, as though they were playing in some ghastly, well-rehearsed tableau. "It was such pretty country," Maier said. "Our hillside looked down on a valley that had a crooked river going through it. We would think of freedom when we looked at the country. We would not often think of it when we were inside our barracks. When the American planes were overhead, we would press against a stone, resting at last, and look up at the tall birches and firs of the forest and the yellow alpine flowers, and smell the valley air. On those days, I knew what we would talk about in our barracks at night. It was always the same. 'If only the pilots would land and pass out guns to us!' we would tell each other."

Maier was beginning to wonder how much longer he could stand the work when he was summoned to the headquarters of the Ohrdruf commandant, whose name was Stibitz. The Nazi pointed at an accordion lying on his desk and said, "I have had much difficulty in finding this instrument. I want to hear music. Play. Play 'Mamatschi.'" This is a sentimental ballad about a little boy who keeps asking his mother to buy him a horse. Maier became Stibitz's private minstrel. Often the commandant invited two or three other Nazi officers in to spend the afternoon in his office in the prisoners' area listening to Maier. Once they made him play "Mamatschi" over and over for an hour. "Just as you'd expect, one of them cried," Maier recalled.

Maier's musical career at Ohrdruf came to an end after American planes had made their first nuisance raids on the part of the camp where the Nazi officers and guards had their quarters and bomb shelters. They had orders to use the shelters whenever the siren was sounded. The commandant, however, always hustled over to the prisoners' area, where he was pretty sure no bombs would be dropped and he would be safe. He would proceed to his office, where Maier would be waiting for him. "Stibitz demoted me," Maier said. "Instead of having me play 'Mamatschi', he would have me make him coffee, or he would take off his boots and order me to shine them. Once he took a shower and told me to soap him. He thought up the lowliest things, because he knew what I was thinking—that in his time of danger he had come to me, that as long as those American planes were in the neighborhood, I could feel superior to him. I even felt sorry for old Stibitz occasionally, and I think he knew that."

By March of 1945, the Allies had advanced so close to Ohrdruf that the camp's male prisoner population was evacuated. The men, most of whom had no shoes, were forced to march to Buchenwald, eighty kilometres away. Over half of the marchers had to drop out along the way and were shot.

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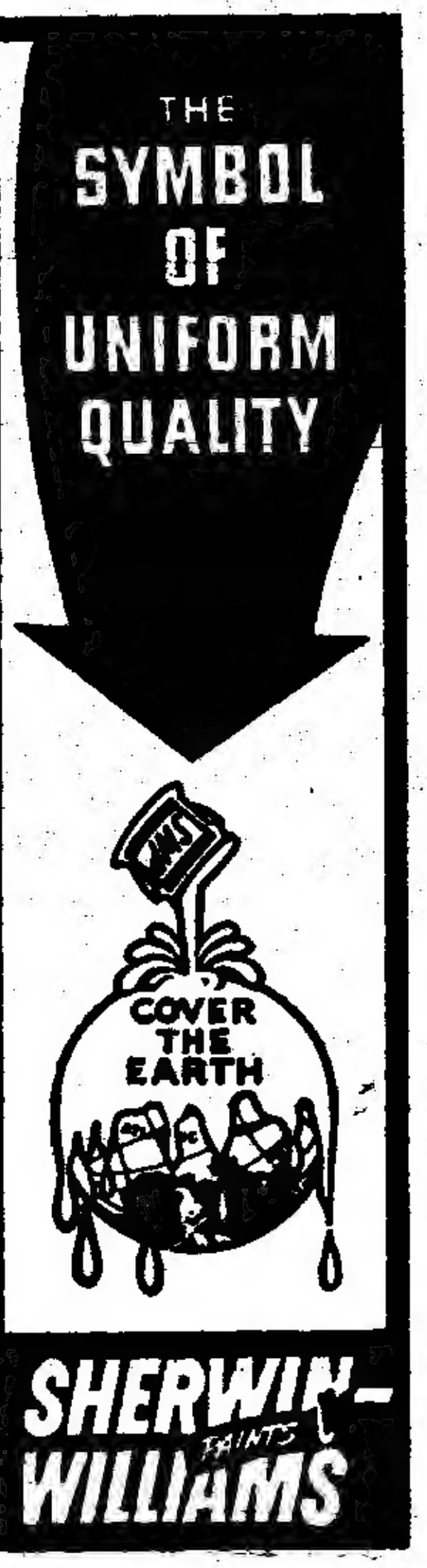

American planes, patrolling the roads, swooped down to check on the ragged parade. When they recognized the prisoners' uniforms, they dipped their wings. By the time Maier's party reached Buchenwald, the Germans there had gone berserk and were shooting prisoners indiscriminately. To those who survived, the new prison was at least tolerable, because Allied artillery fire could be heard coming closer every day. Then, on the morning of April 11, 1945, small-arms fire could be heard, and the Nazis at the camp fled. The men in the Buchenwald underground broke out guns they had secreted, armed the other prisoners, including Maier, and went on a shooting spree of their own, picking off any Nazi they could find. Most of the prisoners then scattered over the countryside and never came back. Maier was one of those who returned. "I wanted to see who had freed us," he said. "It was the Americans, all right."

It was lucky that Maier decided to return to Buchenwald, because the next day he came down with typhus. For six weeks, he lay desperately ill in the S.S. barracks, which the Americans had converted into a hospital for the liberated prisoners. By mid-June, thanks to American doctors, nurses, and medicines, he was on his feet again. Soon afterward, a Special Services officer asked him if he would like to be an entertainer at the 1st Armored Division's Officers' Club in Stuttgart. Maier jumped at the chance. One afternoon, not long after he took the job, he was playing some Gershwin tunes for a lieutenant and a captain when the lieutenant asked him if he were German. "Czech," Maier answered. "Oh," the lieutenant said, "you're a D.P.". Maier, who suspected an American wisecrack, smiled and asked, "What's that?" The lieutenant told Maier what the initials stood for, but Maier did not quite understand. He looked at the captain, who he knew could speak German. "*Verschleppte Personen*," the captain said. "'*Verschleppte*,'" Maier said to me, "means displaced by force, against one's will. It was accurate, God knows, but when I heard it for the first time, that afternoon, I suddenly felt annoyed with myself. I had been displaced for so long that it had seemed like a way of life to me. Now this new name made me wonder what the way of life had amounted to. Yes, I and hundreds of thousands of Yugoslavs and Letts and Greeks and Hollanders were going to outlive Hitler and Goering, but we had not fought. All we had done was suffer and create a new species—*Verschleppte Personen*."

Maier didn't want to go back to Karlsbad, even though during his imprisonment he had looked forward to the day when he could. His mother was dead, and he had heard from another D.P. that the house he was born in had been bombed. There were other reasons, too. "Take a pleasant day I used to have in Karlsbad," he said. "Most

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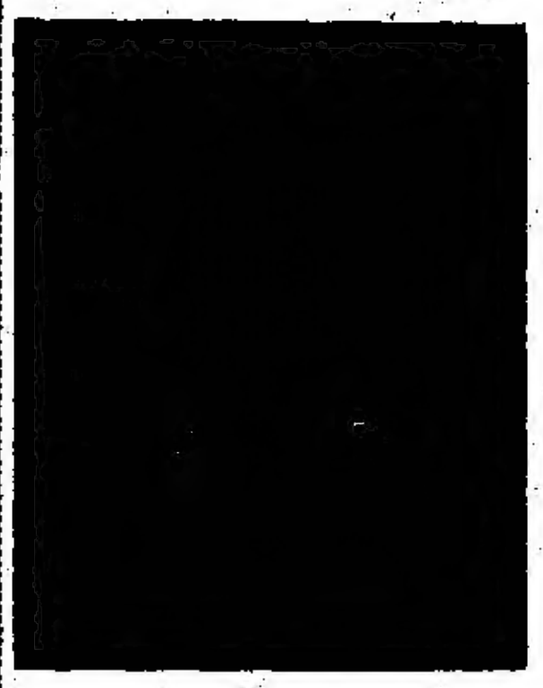
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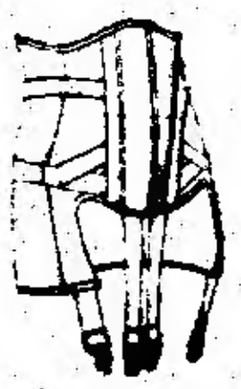
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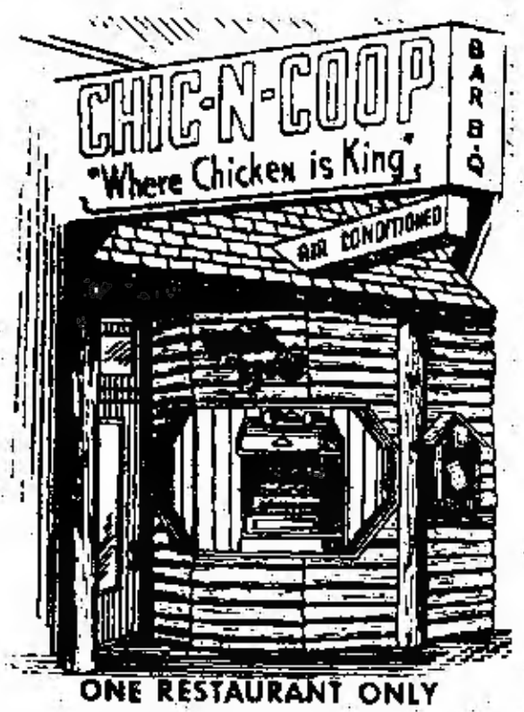

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of the time, I was playing at the Hotel Regina. O.K.? In the morning, on my way to breakfast, I'd buy *Die Wirtschaft* from a newsstand dealer to whom I always gave a Christmas present. Well, he went Nazi. So did the waiter who brought me my eggs. I had a Skoda car and I'd drive out to Tuppelsgrun, a swimming club where I'd often swim with Miki Prosser — also a piano player—and two girls, Flora and Gertrude. Prosser was afterward gassed at Auschwitz, and so was Gertrude, and Flora became a Nazi colonel's mistress. After lunch, the four of us would drive back and go promenading on the Muhlbrunn, the main boulevard, and see what kind of people were in the international set that year. We'd have beer and sandwiches at the Café Passage, and then it would be time to go to work at the Regina. One of the regular customers, a local leather-goods man, was quite an admirer of mine. Every evening, he'd lead the applause and tell me I was better than Eddy Duchin. But the day I left Karlsbad for Prague, after Hitler came in, he ran after me in the street and shouted, 'Glad to hear you're going to Palestine, Maier!' Late at night, when the Regina was nearly empty, some policemen on duty would drop in for a quick free drink. One of them, Rudolph Turnovsky, and I became close friends. The Nazis caught him committing sabotage." Maier shifted on the trunk on which he was sitting. "I decided it would be better to look for a new home."

Once Maier had made up his mind to look for a new home, the choice was obvious enough. He had lost his sister's address, but a U.S.O. entertainer who returned to America found her and told her that her brother wanted to come to this country. She "sponsored" him with the immigration authorities; that is, she guaranteed that he would not become a public charge in this country. Maier was put on a D.P. waiting list, and after six months' was instructed by the American Consulate at Stuttgart, where he was still working at the officers' club, to proceed to Bremerhaven to board the Marine Perch.

When the customs man finally came along to inspect Maier's valise and briefcase, Maier greeted him with a solemn handshake. The official grinned and said to me, "Some of them even ask for my autograph." The inspection was quick. Maier had few possessions. Among them was a green fatigue suit, with the number 104994 sewed on it. "A souvenir," Maier told me. "Buchenwald." The customs man stamped Maier's two pieces of luggage, and a lady welfare worker appeared and led him to where everyone else who had cleared cus-

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toms was seated, on a row of chairs about a hundred feet short of the barrier. She wrote down his name and the name of his sponsor on a piece of paper, which she took to a young man who was announcing over a public-address system.

The D.P.s said very little to each other as they waited. They seemed tense, and they stared at the announcer, as if by doing so they would know sooner whose name he was going to call out next. By now, the relatives and friends had arrived in force and were crowded behind the barrier. Several policemen kept telling them to stand back. They set up a din, which subsided abruptly whenever a name was announced over the public-address system. Maier was as tense as the other D.P.s. "A few more minutes," he said excitedly, "and I will be out in the street and really in America." He stopped as the announcer said, "Erno Grunwald, sponsored by David Weiss! Erno Grunwald for David Weiss!" Then he said, "The American soldiers in Germany used to tell me that one had to watch how one walked in American streets, because they were covered with chewing gum. I don't expect to see that, but I expect some surprises. In fact, I have already been surprised, in a way. I had always pretended to myself that the harbor where I arrived would have only one pier, with the word 'America' in lights. But this morning we passed many piers, and I remembered my little fantasy about the pier. Why so many piers? Do some people refuse to land in America unless they can land at their favorite pier? Also, this morning, from the boat, we saw a plane writing 'Pepsi-Cola' in the sky. I had heard of Coca-Cola, but never of Pepsi-Cola—"

"Szymon Wroclawski . . ."

"But I am talking like a tourist," Maier said. "I am *not* a tourist, you know."

"Josef Zeichner . . ."

"There are so many things I want. It is so long since I have invited friends to spend an evening with me at my place. It is years—"

"Max Alexander . . ."

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to drink and talk and have a good time, a café where no one would dream of saying 'Jewish swine' to me. Perhaps, after a while, I might even have a family of my own. But American women are probably too remarkable for me. I have heard that on Sundays, American fathers can be seen pushing baby carriages. In Europe, that never happens. There, the women—"

"Kurt Maier . . . "

Maier sprang from his chair. He stood still for a minute, uncertain what to do next. Then the welfare worker came up to him. "Follow me," she said. The two of them went off toward the barrier as his name was repeated over the public-address system. Behind the barrier, I could see a man and woman start to push forward through the crowd. These two finally reached the gate, but there an officer stopped them. The woman cupped her hands, and I could hear her voice above the noise: "Kurt! Kurt!" It was then that Maier saw her. He began to run, and since his briefcase and valise were light, he could move quickly. In a few seconds, he was yards ahead of the lady guide. She stopped, watched him for an instant, and then turned and came back for another displaced person.

JUDAISM'S SPIRITUAL CONTRIBUTION

(Continued from Page Fifteen)

Let us take a familiar example. Which of the two most famous western nations of antiquity, Rome and Greece, has exerted the deeper influence on western civilization? Rome did certain things, and Greece was certain things. Rome conquered the world, and administered it. Greece did little conquering by comparison, but it was certain things: it was the thinking, feeling, aesthetic spirit of the ancient world. In a certain sense—in a certain sense only—the contradistinction between Rome and Greece also marks the difference between prophet and priest in Jewish history.

To which of these is the modern world more indebted? To the conquerors and proconsuls of Rome—to the thinkers and scientists and poets of Greece—to the prophets of Israel or to its priests? I believe the question answers itself.

If Jewish history is studied for its specific content, what constant or leit-motif do we discover? It is, I believe, the history of a people obsessed by an idea; and that idea was the perfectibility of the human being. Perfectibility here, on this tiny and unhappy world of ours—not in some heaven of the future. While not denying a future existence, the Jewish philosophy concentrated itself on our particular planet. To be that which is right was its all-in-all.

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This perfectibility as an ideal did not mean that the Jewish people considered itself perfect. On the contrary, there is no people with such a literature of self-criticism as the Jews. The higher the aim, the lower, necessarily, the comparative achievement. But perfectibility here, and now, among ourselves has been the Jewish dream.

The persistent and obstinate monotheism of the Jews in face of all persecution has always been an accompaniment of this belief in human perfectibility. One stern God demanding the perfection of one humanity: this is almost a summary of the Jewish credo.

Indeed, it was so summarized by Hillel, the greatest of the post-biblical Jewish sages of the pre-Christian era. Confronted by a pagan who wanted Judaism in a nutshell, as it were, Hillel replied: "'Thou shalt love thy neighbor as thyself.' This is the law; all the rest is commentary."

Now I venture to submit that if a man pursues an idea, he thereby asserts his freedom and his sovereignty. For if he is only the creature of external circumstances, he cannot pursue an idea, or anything else. He is not a pursuer, he is pursued; what he is and what he thinks is dictated by external circumstance. To defy external forces, to rise above circumstance, is to proclaim the sovereignty of the human spirit.

There has never been any relationship between the physical force of the Jewish people, and the influence which it has exerted on the human spirit. For the physical or political power of the Jewish people has never been of much importance. Its influence never depended on strength of any kind, political, social or financial. It depended on the strength of the idea. Therefore it was, in a double sense, a proclamation of the sovereignty of man over circumstances.

Monotheism, the supreme importance of perfectibility in this sad, sublunar world, the refusal to be bullied by superior force, the right to persist as a minority — these are the leading elements in the Jewish contribution to human progress.

It would be childish to assert that all Jews, or all groups of Jews, have been consistent contributors to this idea. From earliest times the lapses of Jews from the idea have been sternly pointed out and castigated by the teachers of the Jewish people. But fundamentally, the Jewish people had fulfilled this function: the assertion of the sovereignty of the human spirit over the brutality of circumstances.

The Jewish contribution to the advance of mankind has frequently been confused with the contributions of Jews to specific phases of Western civilization. There is undoubtedly a deep connection between the large proportion of Jew-

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ish thinkers and scientists and the Jewish concentration on intellectual and moral values. There is perhaps a deeper connection between the character of their best work and the Jewish spirit that I am speaking of. We can hardly conceive of a Spinoza without reference to a Jewish tradition, affecting him profoundly in spite of himself.

The abstract structure of Einstein's great system presents a fascinating contrast with the brilliant empiricism and physical experiments of Rutherford. It is not too fanciful to relate Einstein to the Jewish world outlook and the Jewish search for the absolute. Much more definitely we may say that the disproportionate numbers of Jews who have achieved distinction in all fields of thought may by accounted for by the high standards of education which the Jews have maintained for centuries.

When I spoke of the Jews as the protagonists of the sovereignty of the idea, and therefore as the teachers of freedom, I was not thinking of theories and philosophies; or, rather, I was thinking of these only as they are incorporated in human form, in the lives of men and women, and in social instruments. The Jewish contribution to human values, wherever the Jew has been true to his character, has issued from "being."

Among Jews the notion of a philosopher who taught one system and lived according to another, who divorced himself from his theories, has always been unthinkable. A man was not considered a teacher merely because he was clever; if that which he said was not in keeping with the way he lived, and if the two together did not constitute an example, he could not be a teacher. For, it was argued, if he cannot teach himself, how can he teach others? If that which he is displeases God and man, how can that which he says be of any value?

The desire to seek perfection, to overcome the physical, and find harmony of being, has been the affirmative note in Jewish history. Of course, it has not been a consistent note. It has been frustrated from without, it has faltered within.

But the miracle is, that it has not been stifled. It is still there, still active, still capable of much good. It is to be found wherever Jewish communities live in the tradition.

Whether the affirmations of mankind will triumph over its negations, whether the creative will triumph over the destructive, one dare not, at this point in human history, prophesy too freely. But this much one can say: among those affirmations the one that issues from the long history of the Jews is of high value. As of old, the physical quantities involved are small in comparison with the vast problems of mankind; but as of old it may be that the influences so released by Jewish life may be out of all proportion to the physical quantities.

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JEWISH VOCATIONAL SERVICE

(Continued from Page Fourteen)

plans with a more realistic appreciation of the facts and thereby to make, in the end, more satisfactory individual adjustments. And in the long run the adjustments of individual Jews must contribute to the better economic adjustment of the whole Montreal Jewish community.

The recognition of the need for individualized vocational services to help overcome the economic handicaps facing Jews, and to help members of the community find their way into useful and satisfying careers led to the establishment of the Jewish Vocational Service in March, 1945, by the Federation of Jewish Philanthropies. There are no fees.

The Jewish Vocational Service has two departments, vocational guidance and job placement, which serve some 2,500 people a year. A staff of skilled advisors offer vocational counselling service to youth and adults who are concerned with planning their careers, seeking information about jobs, specialized vocational training, and training-on-the-job. The success of the guidance process depends on three factors:

1) A knowledge of occupations, requirements, conditions of work, importance to society, opportunities for training, salary, advantages and disadvantages, etc.
2) A clear understanding of the individual, his family background, health, economic and social situation, scholastic achievement, work experience, aptitude, ambitions, temperament, etc.
3) Assistance to the individual in weighing and evaluating these two sets of factors in relating to his vocational plans and in helping him to plan and develop for himself.

Vocational counsellors are familiar with requests from adolescent boys and girls, as well as from adult men and women, for an aptitude test or a vocational test so that they may know the occupation for which they are best fitted. Accustomed to looking for a prescription, they are under the mistaken notion that vocational guidance consists only of a test or a series of tests. However, tests do not indicate one specific occupation which a person should enter above all others, and will probably not reveal unsuspected talents of a high order.

The best way of determining an individual's aptitude for a certain kind of work is by actually trying him out in that work. But such a procedure is long, expensive, wasteful, and not possible for certain kinds of work, as for example, the professions. Psychological tests are the best substitutes available and

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can provide valuable information about the individual when administered by a trained and competent psychologist who also has an understanding of occupational requirements. However, tests are of little value except when used in conjunction with other information regarding the individual and occupations.

It is well known that an individual, given the necessary training and opportunity, can do well in a number of occupations so that there is not just one job for him. Moreover, the qualified counsellor does not tell an individual exactly which occupation to choose. But he renders an important service by helping him to follow a sound procedure in relating his occupational choice to a realistic appraisal of his own interests, aptitudes and abilities, so that he can make his own decision.

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The Austrian cabinet gave permission to the Jewish Agency to transfer the remains of Theodor Herzl from Austria to Palestine. Herzl's remains and those of his parents, all of whom are buried in the Doebling Cemetery in Vienna, will be moved to an as yet undesignated spot in Palestine which will become a national shrine.

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THE JEWS OF SOUTH AFRICA

(Continued from Page Thirteen)

years (when, admittedly, immigration in general has been low), less than 300 Jews have been able to gain admission to South Africa.

The Nationalists have not confined their anti-Jewish campaign to politics. During the war, together with a non-Parliamentary extremist wing, the Ossewa-Brandwag, they were openly pro-German and anti-British. Without the restraining hand at their helm of General Hertzog (he was a waning influence after his break with Smuts in September, 1939), they carried their propaganda into fields where Jews and Gentiles had formerly lived on the most friendly terms.

Jewish storekeepers in the country districts found that their customers were being influenced and even warned against dealing at a "joodse winkel." Jewish doctors in the villages, where the population is largely Afrikaner, saw their practices falling off because their patients feared to incur disapproval for being seen at the "joodse" consulting room. In the towns, Jewish shopkeepers came into competition with Afrikaners using racial prejudice to draw business.

In these and other ways the Nationalist Party has been carrying its campaign against the Jews into all spheres of life, and is constantly on the lookout for ways of damaging them. It must also be remembered, in the general perspective of things, that this party speaks for more than half of the Afrikaner section of the people, and at the next general election in 1948 may well strengthen its representation in Parliament.

So far, then, my account of the situation of South African Jewry is not a pleasant one. But it is only one side of the picture, and the side created not by the Jew but by his enemies. Coming to look at Jewish life as the Jews themselves have made it, we find prosperous communities living in a prosperous country. Their origins are mostly to be found in families which came from Poland and Lithuania during the past four or five decades. German names also appear among them, having been brought first by German Jews who came with the early rush to the gold and diamond fields, and secondly by the much later flow of emigrants and refugees from the Hitler regime. These have added to the variety of Jewish society in South Africa, but the dominant element is still the Eastern European Jew and his descendants.

It was an energetic type that migrated west from Poland and the Pale a generation or two ago. Other than his wits and an aptitude for

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business developed by necessity, his equipment was scanty. To provide for himself and other members of his family, he had to do what was nearest his hand. He had, especially, to make good, and coming from lands where the struggle for survival was hard and unrelenting to a land where it was not so hard, he usually did. He travelled the country in its length and breadth; he went into the dorps and the backveld. He worked hard and took risks. In the course of time he established businesses, large and small, bought property in the towns, set up some of the lighter industries, or, like everyone else, made and lost money on the share market. He also founded congregations, built synagogues and kept small Talmud Torahs going.

The Jews of the first generation tried to live a Jewish life, took good care that their children should be better men and women than they if not exactly better Jews, and spent their last pound if necessary on educating them. The next generation inherited their parents' energy and will to succeed, but in a different direction. They grew up with a dislike for business and a determination to rise above mere buying and selling. They went into the professions — the genteel professions of pharmacy and bookkeeping when they could not afford better, the higher ones of law, accountancy and medicine when they could. It was a mother's great pride to be able to point to a son who was a qualified attorney, barrister or doctor, and greater still if she could point to a daughter who was about to marry one.

A third generation of Jews is now displaying rather different characteristics. They are neither so ambitious as their parents nor so industrious as their grandparents. They have grown up in comfort and are taking life more easily. Jewish children do not head their classes at school as often as they used to, and the first-class lists of the matriculation results are no longer top-heavy with their names. They are learning, moreover, that business is not to be despised and that it offers a career as interesting as any and more remunerative than most. This is only natural in a country which is still crying out for development and where large tracts of endeavour beckon the pioneer who is ready to turn his hand to many things, rather than the professional who is trained for one. The Afrikaner, who used to despise the "smous" (the Jewish travelling trader) even when he was dependent on him for supplies, is now anxious to claim his share of the country's commerce, and the Englishman, as ever, combines trade with technique.

As he gets away from the strains and tensions with which his fore-

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fathers emigrated from the Old World, the Jew seems, therefore, to approach the norm and become more and more like the people around him. Where he diverges from the norm, it is largely as a result of circumstances set against him. The banks, for instance, accept Jews as clients but not as employees. The Civil Service and the Education Departments are open to Jews, but not encouraging. The mines and the engineering trades employ comparatively few. Hostility and prejudice, which for generations have closed certain occupations to the Jew and edged him into others, still influence him towards the choice of callings in which he can hope to achieve independence and eventually command success by his own wit and work. Medicine and law thus remain the most favoured of the professions, while commerce, industry and finance are kindling new interest and enterprise.

For a long time the flow of immigrants from Europe was continuous, and the types of the three generations now live side by side. There is still the foreign Jew, tenacious of his traditions and his religion, and attached to habits that are usually taken as Jewish when they are really Polish or Russian. He has not always been sucessful, and he has often remained a petty trader hard pressed by the competition of Greeks and Indians. If he has succeeded he is in big business or dealing in property and real estate. His sons are making a name for themselves at the Bar in Cape Town or Johannesburg, or building up practices as physicians, surgeons and specialists. The third generation has grown up on the playing fields of the big schools, has been through the compaigns in East Africa, Libya and Italy, and is speaking with a confidence born of those experiences.

The nineteen-twenties and then the 'thirties brought new elements into the composition of Jewry. The immigrants from Eastern Europe were no longer exclusively given to trade. Among them were manual workers who stimulated the growth of a Jewish working class movement that is now particularly strong in Johannesburg. Then came the refugees from Germany bringing talents, technique and an interest in the arts which has proved a valuable cultural leaven. These decades also saw the expansion of Zionism into a movement embracing practically the entire Jewish population. The diversity of its factions to-day is evidence both of its vitality and the universality of its appeal.

Despite a growing anti-Semitism, therefore, the Jews of South Africa have lived in a society which allowed them great scope

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for their abilities. On the whole it may be said that they used their opportunity well, both in their own advancement and in the service of the country. They played a notable part in developing a new land by going into the interior with the rest of the people, taking risks, launching new enterprises, building industries; and they are still doing it.

They gave the country distinguished lawyers and jurists, Judges Greenberg and Millin of Johannesberg being not the least of them on the Bench to-day. They produced doctors, scientists and research workers. They endowed institutions of charity and learning. When they died they left the fruits of their labour in the country, and, when they could, the fruits of their scholarship. The late Chief Rabbi of the Witwatersrand, Dr. J. L. Landau, for instance, left his magnificent library to the University.

If it be argued, as it often is, that the Jew is not a productive worker, the answer is to be found in the number of factories established by Jews and in the Jew's success in agriculture. There are a thousand Jewish farmers on the land, and for many years the leading fruit grower was a Jew, the leading potato grower was a Jew, and the acknowledged "maize king" was a Jew named Lazarus, who died a short time ago.

They have been productive in other and no less valuable ways. Allowed freedom of growth and expression, the Jewish spirit flowered in the creative arts with a profusion equalled by no other section of the community.

It is surely significant that in a country which boasts few writers of any importance, one of them is a Jewess, Sarah Gertrude Millin, whose novels, biographies and war journals together constitute, with a possible exception of the poetry of Roy Campbell, the most considerable body of English writing in South Africa attributable to one pen. Moreover, she has portrayed the country and people with a more varied and comprehensive view than is commanded by any other writer. More richly gifted with painters and sculptors than with writers, South Africa numbers Jews in the front rank of them. Moses Kottler of Johannesburg is regarded by many, Gentile as well as Jew, as the finest sculptor the country has yet produced, though the more accessible Lippy Lipschitz of Cape Town, receives more popular appreciation. The paintings of Kibel of Cape Town have since his death acquired a collector's value second only to those of the Afrikaner, Pieter Wenning. Among living painters, the vital and exuberant Irma Stern has for long been a force in her-

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self, who could have been eclipsed only by another South African Jew, Edward Wolfe, had he not chosen to make his home in London.

In music the story is not of individuals so much as of numbers. It is said in Johannesburg that no musical undertaking can succeed if it is not supported by Jews. That may not be entirely true, but it has been truer since the arrival of many music-loving refugees from Europe. It is also true in the sense that many of the most gifted executants and teachers are Jews, and their activity, in association with Gentiles, of course, has been continuous. In the theatre, too, Jews of the younger generation have had a leading share in establishing and raising the status both of professional and amateur enterprise.

Three complaints are usually heard against the Jews of South Africa. The first is that they are ostentatious, and the second that they do not assimilate. The first is fairly just, the second is not. It is true that the Jews live well when they can, build themselves big houses, spend their money for all to see, and give charity for all to know. But at least they do spend their money, which at most times has been considered better than hoarding it, and they give charity generously. There are also Jews, of course, who are poor and struggling, but the average Gentile does not know them, and when he does is inclined to disbelieve them.

That the Jews do not assimilate is plainly false. They attend the same schools as the Gentiles (when they are accepted), they play on the same sports fields, they join the same clubs (when they are admitted), they enlisted in the same army, and they died on the same battlefields. They sometimes marry Gentile women and attend the same churches. If assimilation means anything, it cannot mean much more than that. Far from there being no assimilation, there seems to be much to be said for the Jew who believes that there is far too much assimilation.

The third complaint I touched on when beginning this survey. It is that the Jew has given too much of his own impress to the country's culture. But this is a malicious charge to make against so small a minority, and it is not true. If one per cent. of the population has been able to add any character to the general culture, then the rest of the population must have been in a sadly lethargic state and must have been badly in need of the Jewish stimulus. And this also is not true. The objective view is surely that the Jew has amply repaid South Africa for the freedom, scope and opportunity she allowed him. In aiding the material and cultural development of the country, he has repaid her a hundredfold. This is something that no impartial judge of his work in the land can deny.

This article is from the Jewish Monthly, of London, England.

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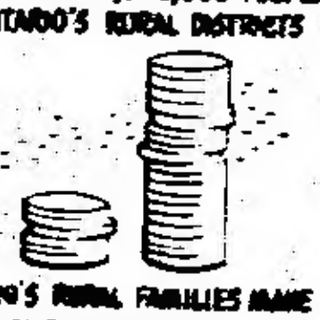

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ARE WE RIGHT ABOUT CHANUKAH?

(Continued from Page Nine)

worship was founded. Thus they restored the development of the scriptural canon which gave the Bible to humanity. And from the Bible there developed the tradition which gave Judaism the maturity and strength to survive even the loss of the Temple. They restored and preserved that Biblical Judaism which gave birth to the great religions and democratic idealisms of the Western world.

It is the glory of the Maccabees not that they won a battle, but that they kept a faith. It is given to many, even to pagans, to wield the sword and to win battles; and the fruit of battles is like that fabled Dead Sea fruit that turns to ashes on the lips. It was given only to the Maccabees, at a crisis of the world's spiritual history, to save a faith, and with it the hope of mankind. For it is not the sword but the spirit which is invincible.

THE STORY OF CHANUKAH: WHAT REALLY HAPPENED

(Continued from Page Eleven)

exactly three years after it had been defiled, the Temple was purified and rededicated to God. This was on the 25th day of Kislev, 165 B.C.E.

The chief general of the Syrian army, Lysias, took over personal command, and set out to punish the rebel Jewish forces. In the meantime, however, the Syrian King, Antiochus IV, died, and Lysias was compelled to make a hasty peace with the Jews and return to Syria at once in order to prevent a rival general from gaining the throne.

Two Views on Peace Terms

The peace terms offered by Lysias made provision only for religious freedom, not for economic and political independence. The Hasidim had never shown interest in more than religious freedom, so when the peace terms of Lysias granted them that freedom, they gladly accepted the terms.

Judah and his faction, however, held out for political and economic independence, but he was outvoted; so he and his forces withdrew from Jerusalem to continue the struggle.

The Hasidim Betrayed

Within a few years after the celebration of the first Chanukah, and with Lysias scarcely out of sight, the new High Priest appointed by Lysias, Alcimus (who preferred the Greek form of his Jewish name, which was Eliakim), removed from office most of the Hasidim, and had some sixty of them executed. Those who had been Hellenizers or, their supporters, were brought back into power. Only then did the Hasidim realize the terrible mistake they had made when they accepted Lysias' terms. In desperation, they turned to Judah for leadership a second time. Once again civil war broke out in Judea, between the upper-class Hellenizers and the common people who had the sweet fruits of victory cruelly snatched from their hands.

Fearful that his group would not defeat those who sided with Judah, Alcimus called upon Syria for help. A powerful Syrian army came, defeated Judah's forces, and killed Judah himself on the battlefield. This happened in 160 B.C.E., a short five years after the first Chanukah.

The Struggle Prolonged

If all was not yet lost, it was due largely to the wisdom of Judah's brothers, Jonathan and Simon. They knew that the great mass of Jews would now, more than ever before, refuse to submit to the Syrian yoke which the Jewish Hellenizers were helping to tie around their necks. The now popular Maccabean-led forces kept harassing their own Jewish betrayers and their Syrian overlords.

At that time, civil war with the blessings of Rome and Egypt broke out in Syria also. The Jews took full advantage of this development to press hard against the enemy. Jonathan came to power in 160

BRINGING JEWISH ORPHAN CHILDREN TO CANADA

(Continued from Page Seven)

would have, aggravated perhaps here and there by the abnormal conditions under which some of these youngsters have had to live, but as a whole, this group is indistinguishable from any bunch of youngsters which may be encountered in any Jewish neighbourhood of our Canadian cities.

The Canadian Jewish Congress is arranging for a proper distribution of these new arrivals between all geographical sections of the country. While the principal cities had to take the first groups of youngsters, in the meantime efforts are under way to settle some boys and girls in communities of the Maritimes, Western cities beyond Winnipeg, as well as in a number of Quebec and Ontario centres outside Montreal and Toronto. The proportion in which settlement is attempted roughly equals the distribution of the Jewish population between the Eastern, Central and Western Regions and follows the ratio 4:4:2.

This article dealing with the subject, "Bringing The Children", does not propose to touch upon the subject of how the children are received and what agencies cooperate in their settlement in Canada. The Canadian Jewish Review will wish to publish this story separately.

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MARRIAGES

STEINBERG-PEDVIS

The marriage of Rita, daughter of Saul Pedvis, of Quebec City, and the late Mrs. Pedvis, to Otto, son of Mr. and Mrs. Lazare Steinberg, Marlowe Avenue, took place on November 9, at Shaar Hashomayim Synagogue, Rabbi Wilfred Shuchat and Cantor Nathan Mendelson officiating. Later Mr. and Mrs. Steinberg left by motor for the United States. They will reside in Quebec City.

FAGEN-BLANCK

The marriage of Ruth, daughter of Mr. and Mrs. H. Blanck, 5458 St. Lawrence Boulevard, to Barney Fagen, son of Mr. and Mrs. A. Fagen, 374 Fairmount Avenue West, took place at Chevra Shass Synagogue, on November 9, at half-past one o'clock, Reverend D. Gershuny officiating. The bride was given in marriage by her father. Her white brocaded satin gown had a V-shaped neckline, short-sleeves, and a tightly-fitted bodice, and flared skirt, and her crown of orange blossoms held a finger-tip nylon net veil. She carried a prayer-book covered with material to match her gown, and with an orchid, and streamers. Miss Pauline Blanck, sister of the bride, was maid of honor, in an aquamarine-blue gown, with a tightly-fitted bodice embroidered with a sequin rose, the skirt having a fish-tail peplum. She had a navy-blue Dutch cap and veil, and carried red roses. Arthur Fagen, brother of the groom, was best man. The reception was in the synagogue. Mrs. Blanck, mother of the bride, wore a black crepe afternoon dress, and black hat, with a corsage of red roses. Mrs. Fagen, mother of the groom, wore a black crepe afternoon dress, with a black sequinned hat, and a similar corsage. The bride and groom left for New York, the bride wearing a black crepe dress, with a pleated skirt; and a winter-white top-coat. They will live at 5628 Clark Street. Mrs. I. Blanck, of Denver, Colorado; Mr. and Mrs. S. Blanck, and Miss Gladys Rubin, of Brooklyn, N.Y.; and Mr. and Mrs. N. Gladstone, and family, of London, England, were wedding guests.

RUDDIE-BLANSHAY

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ter of Mr. and Mrs. Jacob Blanshay, 870 Hartland Avenue, to Samuel Ruddie, son of Mr. and Mrs. Jack Ruddie, 800 West Saratoga Street, Baltimore, Maryland, took place at the home of the bride's parents, on Tuesday, November 11, at five o'clock, Rabbi Charles Bender officiating, assisted by Cantor E. Goldberger and Rev. M. Mandelcorn. The bride was given in marriage by her father. Her gown was white, with tightly-fitted bodice and sleeves of Venetian lace and a nylon yoke; and the skirt and train of white satin, with lace inserts. She had a white net headdress with orange blossoms, a finger-tip illusion tulle veil, and a cascade bouquet of red roses and white pom-poms. Miss Bernice Blanshay, sister of the bride, was maid of honor, wearing a pale mustard-shaded crepe gown, with a brown velvet and net headdress, and matching gloves, and carried a cascade bouquet of Talisman roses and bronze-colored pom-poms. Gilbert Ruddie, brother of the groom, was best man. Joseph Greenstone played the wedding music. At a dinner for the immediate families, and a reception, Mrs. Blanshay, mother of the bride, wore a aquamarine-blue crepe gown, with silver sequin embroidery, and a pink and aquamarine-blue tulle hat, with pink gloves, and a corsage of pink roses. Mrs. Ruddie, mother of the groom, wore a midnight-blue gown, with silver sequins, a fuchsia-shaded feathered hat, with matching gloves; and a corsage of pink roses. Mr. and Mrs. Ruddie left for New York, and Miami, Fla., the bride travelling in a black Persian lamb jacket, over a grey suit, with candy-pink accessories. They will live in Baltimore. Mrs. R. Gantz, an aunt of the groom; his sister, Miss Dorothy Ruddie, both of Baltimore; Mr. and Mrs. J. Levitt and Mr. and Mrs. S. Green, of Detroit, Mich.; Harold Movsky, of Rochester, N. Y.; and Mr. and Mrs. J. Vellis, of Toronto, Ont., were wedding guests.

LERNER-SEDEROFF

The marriage of Edith, daughter of Mr. and Mrs. Isidore Sederoff, 720 Querbes Avenue, to Louis Lerner, son of Mr. and Mrs. Samuel Lerner, 4301 St. Urbain Street, took place at Adath Israel Synagogue, at five o'clock on November 9, Rabbi Charles Bender officiating, assisted by Rev. M. Mandelcorn and Cantor E. Goldberger. Mr. Lerner, father of the groom, who sings tenor at Shaar Hashomayim Synagogue, sang with the Zimroh Choir. The bride was given in marriage by her parents. She wore a long white satin dress, with a heart-shaped neckline, long sleeves, and train. A seed-pearl beaded crown caught her finger-tip-length veil, and she carried a Bible with orchids. Miss Beatrice Leiner, cousin of the groom, as maid of honor, wore a pale-blue satin gown, with a blue crown and veil, and carried rose-shaded carnations. Sydney Sederoff, brother of the bride, was best man. The ushers were: Max Rudakoff, Nat. Rudakoff, David Rubin, Max Weitzman, Abe Weitzman, Albert Weitzman, Albert Lerner, and Saul Lerner. The floral decorations were in white and pink. Receiving, at the synagogue, Mrs. Sederoff, mother of the bride, wore a royal-blue gown, with a matching hat; and Mrs. Lerner, mother of the groom, wore a pale blue gown,

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with a matching hat. The bridal couple left for New York; Philadelphia, Pa.; and for a boat cruise to Nassau, the Bahamas. For travelling, the bride wore a black suit, with a grey coat, trimmed with Persian lamb; and black accessories. They will live at 720 Querbes Avenue. Mr. and Mrs. Saul Lieberman, Mr. and Mrs. Manny Lieberman, Mr. and Mrs. Louis Lerner, Mr. and Mrs. Philip Lerner, Mr. and Mrs. N. Berger, Mr. A. Weiss, Murray Lerner, Nathan Lerner, Misses Diana Gibian, and Sarah Feinberg, of New York; Mr. and Mrs. L. Kardash and family; and Miss Naomi Greenberg, of Ottawa, Ont.; Mr. and Mrs. P. Greenstein and Miss Rose Greenstein, of Toronto, Ont., were wedding guests.

SAPER-ISAACS

The marriage of Jocelyn Frances, daughter of Mr. and Mrs. J. M. Isaacs, 39 Upper Grosvenor Street, London, England, formerly of Winnipeg, Manitoba, and Montreal, to Cyril, son of Mr. and Mrs. Morris Saper, of Mount Tyndal, Spaniards Road, Hampstead Heath, London, England, took place on Tuesday, October 21, at the New West End Synagogue in London. The bride, given in marriage by her father, wore a white satin gown, with a heart-shaped neckline, long, tightly-fitted sleeves, and widely-draped shoulders. The skirt was long and full, with a short train. She had a satin Juliet-cap with orange blossoms, and a tulle veil, and carried a cascade bouquet. Mrs. Morton Cohen, Grand Boulevard, Montreal, sister of the bride, attended her as matron of honor. She wore a blue taffeta period gown, with a matching picture hat. David Saper, brother of the groom, was best man; and the ushers were: Max Isaacs, of Winnipeg, Man., and Norman Michael Saper and James Vogel. Receiving at the Savoy Hotel, Mrs. Isaacs, mother of the bride, wore a beaded fuchsia-shaded gown, with a royal-blue velvet hat, with a matching osprey feather. Mrs. Saper, mother of the groom, wore a grey chiffon gown, with a matching feathered hat. Mr. and Mrs. Saper left for New York, and Montreal. The bride wore for travelling a grey flannel suit, with brown accessories, a beaver coat and hat. Mrs. B. Davidson, of Montreal, was present.

BERNSTEIN-GAROFF

The marriage of Miss Dora Garoff, only daughter of Mr. and Mrs. B. Garoff, St. Urbain Street, to Sydney Bernstein, son of Mr. and Mrs. M. Bernstein, of Toronto, Ont., took place at Bnai Jacob Synagogue, on Sunday, November 2, at half-past five o'clock, Dr. C. N. Denburg, Rabbi, Rabbi M. Wachtfogel, and Reverend A. H. Greenberg, officiating. The bride, given in marriage by her father, wore a floor-length gown of brocaded satin. It had a high neckline, leg-of-mutton sleeves, tight-fitting bodice, and a wide skirt finishing into a very long train. Her headdress of ostrich feathers, shaped in coronet-style, was held in place with a veil of white tulle illusion, and she carried a Bible adorned with mauve orchids and streamers. Mrs. E. Ordel, cousin of the bride, as matron of honour, wore a floor-length gown of light green taffeta, with a low neckline, matching gloves, and matching feathers as a headpiece; and she carried a cascade of American Beauty roses. Miss Nettie I. Geniele, as maid of honour, wore a floor-length backless gown of turquoise-blue satin, with a full skirt; also matching gloves, and matching head-piece shaped into coronet; and carried a cascade of American Beauty roses. The bridesmaids were: Misses Goldie Sigman, cousin of the bride, of Boston, Mass., in turquoise-blue moire; Sarah Cohen, in pink brocaded satin; Ray Greenspoon, in light mauve taffeta; Ida Greenspoon, in blue taffeta; Myrna Frank, in light green net and velvet; and Lottie Lubiner, in turquoise-blue taffeta. They all had matching headpieces braided into coronets, with matching gloves, and carried Bibles decorated with carnations and matching streamers. Estelle Manett, niece of the groom, of Toronto, Ont., was flower girl, in a floor-length dress of pink net with frills from the waist down; with a blue velvet band in her hair, and carried a basket of assorted flower petals. Jack Bernstein, brother of the groom, of Toronto, Ont., was best man. The ushers were: Jack Garoff, brother of the bride; William Rubenstein, Gerald

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Frank, Julius Andes, D. Gossack, and Sonny Singer. "Because" was sung. The decorations were of white chrysanthemums and gladioli, with palms; and the aisles were decorated with lighted candles in tall candelabra, with white chrysanthemums and ferns, and white ribbon bows, and the canopy was banked with palms and flowers. For the reception, the tables had variegated flowers and the bride's table held a four-tiered wedding cake, with flowers. Mrs. Garoff, mother of the bride, wore a floor-length gown of lavender crepe, fashioned with a sweetheart neckline, matching gloves, ostrich feather hat, and a corsage of yellow roses tied with lavender ribbon. Mrs. Bernstein, mother of the groom, in a floor-length gown of green crepe fashioned with a V-neckline, had matching gloves, with a green feather hat, and a corsage of pink roses, tied with green ribbon. The bridal couple left for New York, the bride travelling in a pink woollen suit, with black accessories, black coat, and a corsage of orchids. They will reside at 4318 St. Urbain Street. Miss Goldie Sigman, of Roxbury, Mass.; Mrs. P. Rizzo, of Boston, Mass.; Mr. and Mrs. T. Goldstein, of Dorchester, Mass.; Mr. and Mrs. I. Pickman, of Peabody, Mass.; Mr. and Mrs. M. Sigman, of Beverley, Mass.; Mr. and Mrs. S. Frank and family, and Mr. and Mrs. N. Fink, all of Cornwall, Ont.; Miss Mina Shapiro, of Manchester, England, all cousins of the bride; and Mr. and Mrs. M. Manett and daughter, Estelle, of Toronto, Ont., brother-in-law and sister of the groom, were wedding guests.

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ENGAGEMENTS

The engagement of Belle Sheila, daughter of Moses Sager, Sherbrooke Street West, and the late Mrs. Sager, to Abe Blumberg, Sherbrooke Street West, son of the late Mr. and Mrs. Max Blumberg, is announced, the wedding to take place in December.

Mr. and Mrs. J. Migicovsky, Esplanade Avenue, announce the engagement of their daughter, Betty, to Bernard Cohen, son of Mr. and Mrs. I. Cohen, of Bronx, N.Y.

The engagement of Eva, daughter of H. Greenfield, Esplanade Avenue, and the late Mrs. Greenfield, to David, son of Mr. and Mrs. N. Pisterman, Querbes Avenue, is announced, the wedding to take place in June.

Mr. and Mrs. F. Orlin, Laurier Avenue West, announce the engagement of their eldest daughter, Sarah, to Manuel Label, Clark Street, son of the late Mr. and Mrs. S. Label. Mr. Label served five years overseas with the Royal Canadian Air Force.

Mr. and Mrs. G. Bellman, St. Urbain Street, announce the engagement of their youngest daughter, Ray, to Hyman, son of David Miskin, Querbes Avenue, and the late Mrs. D. Miskin.

Mr. and Mrs. Bernard Cohen, 716 de l'Epee Avenue, announce the engagement of their younger daughter, Greta, to Jack Reed, Outremont Avenue, eldest son of Mr. and Mrs. Samuel Reed, of London, England, the marriage to take place on June 8, at Shaar Hashomayim Synagogue. Mr. Reed saw war service with the Royal Navy.

The engagement of Sylvia Leiba, daughter of Mrs. M. Freed, de Bullion Street, and the late Elie Freed, to Rabbi Joseph Borenstein, of New York, is announced.

Mr. and Mrs. C. G. Rosenbloom, Edward Charles Street, announce the engagement of their daughter, Miss Celia Rosenbloom, 1692 Union Avenue, Brooklyn, N.Y., to Leonard, son of Mrs. S. Ritwo, of Brooklyn.

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Mr. and Mrs. Morris Abramovitz, of St. Lin, and Montreal, announce the engagement of their youngest daughter, Miss Mary Abramowitz, 10 Rachel Street West, to Issie Freedman, 4353 Laval Avenue, son of the late Mr. and Mrs. Louis Freedman, of Montreal.

Mr. and Mrs. Max Ostroff, Van Horne Avenue, announce the engagement of their daughter, Rae, to Cecil, only son of Mr. and Mrs. Harry Levey, Van Horne Avenue.

Mrs. S. Ehrlick, St. Viateur Street West, announces the engagement of her youngest daughter, Lillian, to Julius (Eddie), only son of Mr. and Mrs. D. Levine, Clark Street.

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BIRTHS

Born, to Dr. and Mrs. Hyman Weiner (nee Rose Wisenthal), Davaar Avenue, a son, Malcolm Joseph, at the Jewish General Hospital, on November 22; brother of Joel, Carole, and Enid; grandson of Mr. and Mrs. E. Wisenthal, 3111 Westmount Boulevard.

Born, to Mr. and Mrs. Edward Levine (nee Sonia Paperman), Fulton Avenue, a daughter, Sherryl Anne, at the Royal Victoria Hospital, on November 22; granddaughter of Mr. and Mrs. A. Paperman, Queen Mary Road; and of Mr. and Mrs. S. Levine, Wiseman Avenue; great-granddaughter of Mr. and Mrs. L. Paperman, St. Catherine Road; and of Mr. and Mrs. L. Sverdlove, of New York.

Born, to Mr. and Mrs. Joseph Pascal,(formerly Miss Esther Hershorn), 3804 de Bullion Street, a son, Marvin, brother of Samuel and Edwin, at the Jewish General Hospital, on November 13; grandson of Mrs. T. Hershorn, de Bullion Street, and the late S. Hershorn; and of S. Pascal, 3966 St. Urbain Street, and the late Mrs. Pascal. Godparents are Mr. and Mrs. H. Pascal, 4323 St. Urbain Street, uncle and aunt of Marvin.

Born, to Mr. and Mrs. I. Nachshen (nee Florence Koch), Durocher Avenue, a son, Daniel Abraham, at the Jewish General Hospital, on November 5; grandson of Mr. and Mrs. J. Koch, Jeanne Mance Street; and of Mr. and Mrs. M. Nachshen, St. Lawrence Boulevard; great-grandson of Mr. and Mrs. M. Nachshen, Marie Anne Street West; and of Mr. and Mrs. J. Turner, Esplanade Avenue. Godparents are Mr. and Mrs. O. Frankel, St. Urbain Street.

Born, to Mr. and Mrs. Hy (Mel) Samis (nee Minnie Blank), Hutchison Street, at the Jewish General Hospital, on October 27, a son, Billy. Grandparents are Mr. and Mrs. U. Blank, Hutchison Street; and Mr. and Mrs. I. Samis, Farmingdale, New Jersey. Godparents are Mrs. Walter Goldberg, St. Lawrence Boulevard; and I. Samis, Farmingdale, N.J. U. Blank, the grandfather, held the baby during the ceremony.

Born, to Rabbi and Mrs. Joseph Schecter (nee Frances Gold, formerly of New York), of Norfolk, Virginia, a son, Meir, on October 13; grandson of Mrs. E. Gold, of New York; and of Mr. and Mrs. William Schecter, Dunlop Avenue.

Born, to Mr. and Mrs. Morrie Blostin (nee Ethel Cohen), of Arverne, Long Island, N. Y., formerly of Montreal, a son, Alan Paul, on November 13; grandson of S. Cohen, Jeanne Mance Street; and of Mrs. A. Blostin, Hutchison Street. Godparents are Mr. and Mrs. Morrie Rifkin, of Bronx, N.Y.

Born, to Major and Mrs. Harry K. Gollin (nee Evelyn Miller), Brodeur Avenue, a son, Murray Isaac, at the Herbert Reddy Memorial Hospital, on November 3; grandson of Mr. and Mrs. Harris Miller, Brodeur Avenue; and of Mrs. Betsey Gollin, of Bayonne, N. J., Godparents are Miss Yetta Miller and Pacel Miller, Brodeur Avenue.

Born, to Mr. and Mrs. Eli Adler (nee Buddy Solomon), Colonial Avenue, a daughter, Roslyn, sister of Sydney, at the Herbert Reddy Memorial Hospital, on November 16; granddaughter of Mrs. A. Solomon, Clark Street, and the late A. Solomon; and of N. Adler, of Kingsville, Ont., and the late Mrs. R. Adler; great-granddaghter of Mrs. E. Adler, Colonial Avenue.

Born, to Mr. and Mrs. William R. Druick (nee Jeannette Slabosky), Ridgevale Avenue, a son, brother of Donald; at the Royal Victoria Hospital, on November 15. Grandparents are Mr. and Mrs. M. Slabosky, Van Horne Avenue; and Mr. and Mrs. B. Druick, St. Urbain Street.

Born, to Mr. and Mrs. David Geltner (nee Esther Auerbach), Maplewood Avenue, a son, Gary Irwin, at the Royal Victoria Hospital, on November 13. Godparents are Mr. and Mrs. M. Zaitlin, Querbes Avenue.

Born, to Mr. and Mrs. Nathan Romoff (nee Rella Bandel), Trans Island Avenue, a daughter, Elaine, sister of Maureen, at the Jewish General Hospital, on November 12.

Born, to Mr. and Mrs. Irving Heft (nee. Nettie Hebscher), Dornal Avenue, a daughter, Sandra May, sister of Stanley and Maxine, at the Jewish General Hospital, on November 11; granddaughter of Mrs. H. Goldberg, Spadina Avenue, Toronto, Ont.; and of Mr. and Mrs. A. H. Heft, Dornal Avenue; great-granddaughter of Mr. and Mrs. A. Greenfeld, of Hamilton, Ont.

Born, to Mr. and Mrs. Joseph Held (nee Mary Mortimer), formerly of Toronto, Ont., now residing on Marlowe Avenue, a daughter, Donna Faith, at the Jewish General Hospital, on November 10. Grandparents are Mr. and Mrs. Lionel Mortimer, of Ottawa, Ont.; and Mr. and Mrs. Philip Held, of Toronto.

Born, to Mr. and Mrs. Ben. Elman (nee Molly Kayman), de Bullion Street, a daughter, Rozanne, at the Jewish General Hospital, on November 10; granddaughter of P. Elman, de Bullion Street, and the late Mrs. Elman; and of the late Mr. and Mrs. B. Kayman, of Poland.

Born, to Mr. and Mrs. Morris Beck (nee Sarah (Sadov) Sadovnick), Western Avenue, a son, Joshua Gary, at the Jewish General Hospital, on November 14; grandson of Mr. and Mrs. Ben. Sadovnick, Esplanade Avenue; and of Mr. and Mrs. Louis Beck, Hutchison Street. Godparents are Miss Helen Sadovnick and David (Manny) Sadovnick, Esplanade Avenue.

Born, to Mr. and Mrs. Marcus Leibovitz (nee Selda Ripstein), Cote St. Luc Road, a daughter, Rita Jane, at the Royal Victoria Hospital, on November 21; granddaughter of Mr. and Mrs. Louis Ripstein, Snowdon Avenue; and of Mr. and Mrs. Louis Leibovitz, Stuart Avenue; great-granddaughter of William Goldbloom, Snowdon Avenue.

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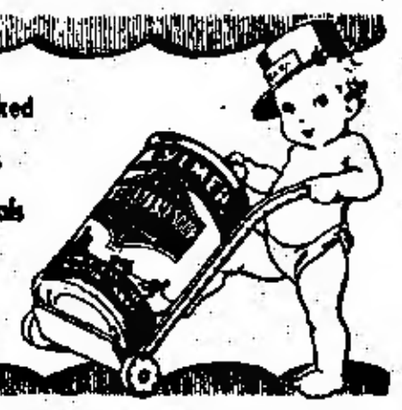

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CLASS IN COOKERY

MANDEL

two cups flour
two teaspoons baking powder
two eggs
one-quarter cup oil
one-quarter cup water
one-quarter teaspoon salt

Mix all ingredients, roll out dough in long strips, and cut into small pieces. Place in a baking dish, with one teaspoon fat or shortening, and bake in an oven of 450 degrees, for ten or fifteen minutes, until golden brown.

Meat Roll

If desired, this dough may be used for a meat roll. Left-over meat can be used, with a little grated onion, salt and pepper added to the minced meat. Roll out dough, and spread meat over that, and then roll up, closing dough at the ends. Place in a pan with one teaspoon fat, and bake in a 450-degree oven, until golden brown, for about fifteen or twenty minutes.

Mrs. S. Levin,
5335 Duquette Avenue, Montreal.

CRUMB CAKE

two cups flour
one cup granulated sugar
one cup sour cream
two teaspoons baking powder
one teaspoon ground cloves
one cup raisins
three-quarters cup butter
one-half teaspoon soda
one egg
one teaspoon cinnamon
one cup currants

Mix flour, butter, and sugar, to crumb. Put aside one cup of the crumbs. Mix remainder with one egg, one cup of sour cream, baking powder, cinnamon, cloves, currants, and raisins. Mix above with the crumbs (except for the cup put aside). Pour into a well-buttered, shallow pan. Cover the top with the cup of crumbs. Bake in a moderate oven, 375 degrees, for one-half hour.

Mrs. L. W. Epstein,
95 Ava Road, Toronto.

CHANUKAH POTATO LATKES

Recipe One: Peel and grate six potatoes, and drain. Add one egg, one teaspoon salt, and two tablespoons of flour. Mix, and drop by spoonsful on a hot frying pan, into hot oil. This serves four people, and recipe can be doubled.

Recipe Two: Peel and grate ten potatoes, very fine, but do not drain. Add two tablespoons flour, one teaspoon salt, one teaspoon baking powder. Fry in the same way as above recipe. This serves eight people, and recipe can be doubled. Note that there are no eggs in this recipe.

Mrs. H. F. Green,
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★

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ENGAGEMENTS

Mr. and Mrs. Joseph Rothstein, Montmorency Street, announce the engagement of their daughter, Myra, to Raymond, younger son of Mr. and Mrs. Mose Sadowski, of Massey, Ont., the marriage to take place in March.

Mr. and Mrs. Aaron Miller, Lajoie Avenue, announce the engagement of their youngest daughter, Ruth, to Sol., youngest son of Mr. and Mrs. S. Silver, Wiseman Avenue.

Mr. and Mrs. J. Hoffer, St. Urbain Street, announce the engagement of their daughter, Goldie, to Saul, son of Mr. and Mrs. A. Marcovitz, Demontigny Street East, the wedding to take place on February 8, at Adath Israel Synagogue.

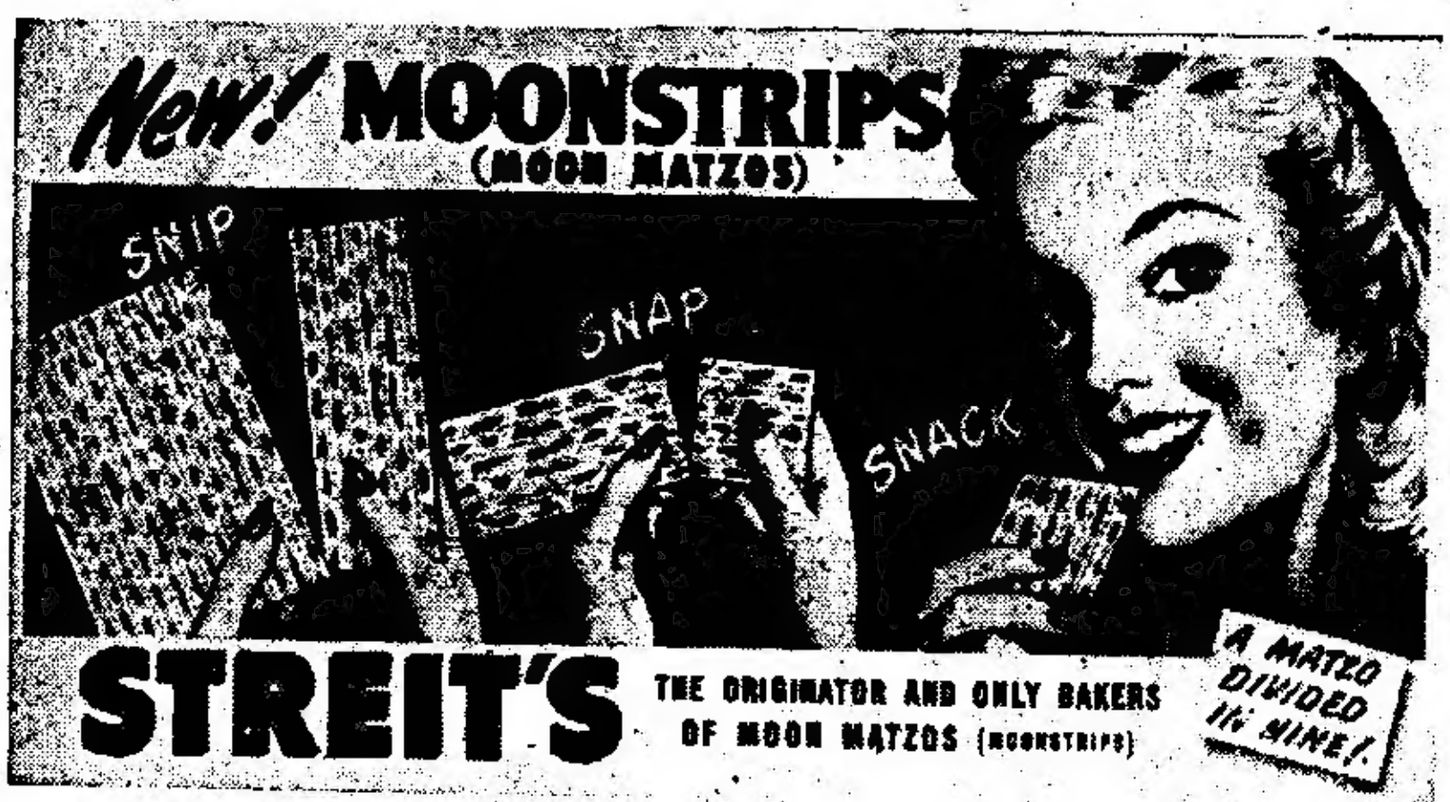
Dr. and Mrs. Harry Breitman, of Los Angeles, Calif., and of Montreal, announce the engagement of their daughter, Carol Reva, to Marvin Levine, of Los Angeles, Calif., the wedding to take place there on January 24. Miss Breitman, who is a niece of Mrs. Frank Patrick, Sherbrooke Street West, attended the University of California, in Los Angeles, and was a member of Sigma Theta Pi Sororrity. Mr. Levine was in the United States Marine Corps for three years. He attended Washington State University and the University of Southern California.

Mr. and Mrs. U. Disengoff, St. Lawrence Boulevard, announce the engagement of their daughter, Nora, to Mac, son of Mr. and Mrs. Morris Nitkin, Jeanne Mance Street.

Mr. and Mrs. L. Brownstein, St. Urbain Street, announce the engagement of their daughter, Charlotte (Honey), to Sidney, eldest son of Mr. and Mrs. A. Reinblatt, Laurier Avenue East.

Mr. and Mrs. Herbert Gold, Ponsard Avenue, announce the engagement of their youngest daughter, Roslyn, to Mark, son of Mr. and Mrs. J. Browman, Marcil Avenue.

Mr. and Mrs. R. Ptack, St. Urbain Street, announce the engagement of their daughter, Leatrice, to Saul (Paul), son of Mrs. S. Ehrlick, St. Viateur Street West, the wedding to take place on September 26, at Beth David Synagogue.



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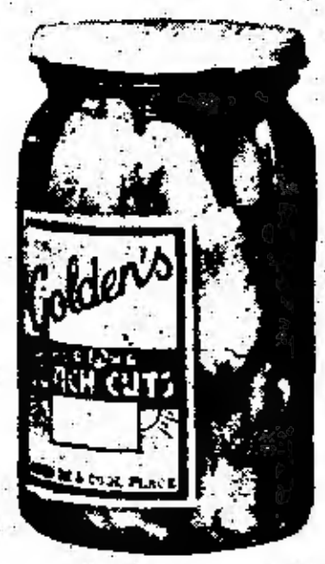

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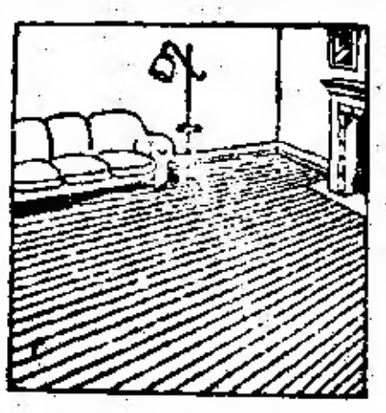

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Cards Of Congratulations

The Hebrew Ladies' Sick Benefit Society of Montreal takes great pleasure in extending heartiest congratulations and sincerest best wishes to Mr. and Mrs. S. Beck, City Hall Avenue, on the engagement of their daughter, Anne, to Morris Hoffer, the marriage to take place on March 13.

The Hebrew Ladies' Sick Benefit Society of Montreal takes great pleasure in extending heartiest congratulations and sincerest best wishes to Mr. and Mrs. J. Hoffer, St. Urbain Street, on the engagement of their daughter, Goldie, to Saul Marcovitz, the marriage to take place on February 8; and also on the engagement of Miss Anne Beck, to their son, Morris Hoffer, the marriage to take place on March 13.

Cards Of Thanks

The family of the late Frank Louis extend their grateful thanks to their relatives, friends and neighbours for their many acts of kindness and messages of sympathy shown to them during their recent sad bereavement in the loss of a dearly beloved husband, father, and brother.

Mrs. Joseph Golt and family wish to thank their relatives, friends, and neighbors for the many expressions of sympathy and kindness shown to them during the recent bereavement of a beloved husband and father, the late Joseph Golt.

The family of the late Louis Tanskey wish to extend their deepest gratitude and heartfelt thanks for the many acts of kindness and messages of sympathy extended to them during their recent sad bereavement in the loss of a dearly beloved husband, father, and grandfather.

IN MEMORIAM

ELMAN: In memory of a beloved husband, father, and grandfather, Max Elman, who passed away 21st day of Kislev.
Forever in our hearts.

DEATHS

Charles Engel died on Monday, November 24. He is survived by his wife, Mrs. Rebecca Bloomfield Engel; his daughters, Ethel, Clara, Mrs. H. Rosen (Mary); his son, Moe; four grandchildren; and one great-grandchild. Funeral took place from Paperman's, Dr. C. N.

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Denburg, Rabbi, and Reverend A. H. Greenberg officiating. Burial was in Bnai Jacob cemetery. Shiva was at the home, 4874 Jeanne Mance Street.

Louis Tanskey died on November 22, after a short illness at the Jewish General Hospital. He is survived by his wife, Mrs. Fanny Rubin Tanskey; three daughters, Mrs. M. Dratoff (Lily); Eva and Dorothy Tanskey; one son, Irving; two grandchildren, Margo Avrutis, and Terry Dratoff; two sisters, Mrs. Sima Rabinovitch, Mrs. J. Lutsky; and three brothers, Boris, of California; and Isaac and Solomon. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Dominion Hebrew Sick Benefit cemetery. Shiva was at the home, 15 Rachel Street West.

BIRTHS

Born, to Mr. and Mrs. S. Kligman (nee Sarah Sandler), 1501 Chomedy Street, a son, Allan Jerald, at the Herbert Reddy Memorial Hospital, on November 22; grandson of Mrs. A. Sandler, City Hall Avenue; and of Mr. and Mrs. H. Kligman, Marquette Street.

Born, to Mr. and Mrs. Jack Slepchik (nee Sarah Greenspan), Clark Street, a son, Brian, at the Jewish General Hospital, on October 31; grandson of Mr. and Mrs. S. Greenspan, St. Urbain Street. Godparents are Mr. and Mrs. R. Lifshitz, Clark Street.

Born, to Mr. and Mrs. Bertram Shereck (nee Mollie Lubert), Jeanne Mance Street, a daughter, Lorraine, sister of Barry, at the Royal Viltoria Hospital, on November 10. Grandparents are Mr. and Mrs. D. Lubert, Waverley Street; and Mr. and Mrs. D. Shereck, Park Avenue.

Born, to Mr. and Mrs. S. I. Boroditsky (nee Laya Surchin), 424 Rupertsland, West Kildonan, Winnipeg, Man., a daughter, Frume, at Winnipeg, on October 13; granddaughter of Mr. and Mrs. M. Surchin, Barclay Avenue; and of A. I. Boroditsky, of Palestine.

Born, to Mr. and Mrs. M. Zornberg (nee Celia Gotlieb), St. Dominique Street, a daughter, Eleanor, sister of Isadore and Marlene, at the Royal Victoria Hospital, on November 18; granddaughter of Mr. and Mrs. M. Gotlieb, Henri Julien Avenue; and of Mrs. R. Zornberg, Villeneuve Street West, and the late I. Zornberg.

Born, to Mr. and Mrs. Michael Avrith (nee Ruth Afrin), Melrose Avenue, a son, Barry, at the Jewish General Hospital, on November 13; grandson of Mrs. B. Avrith, Hutchison Street; and of Mr. and Mrs. A. Afrin, Melrose Avenue. Godparents are Mr. and Mrs. S. Avrith, Melrose Avenue.

Born, to Mr. and Mrs. Louis Lehrer (nee Doris Mirotchnick), Hutchison Street, a daughter, Sharon Hannah, sister of Harold, at the Jewish General Hospital, on November 19; granddaughter of Mr. and Mrs. A. Mirotchnick, City Hall Avenue; and of the late Mr. and Mrs. H. Lehrer, of Montreal.

Born, to Mr. and Mrs. A. Manis (nee Tillie Bender, formerly of Cornwall, Ont.), St. Catherine Road, a son, Earl Barry, at the Royal Victoria Hospital, on November 17; grandson of Mr. and Mrs. H. Bender, of Cornwall, Ont., who are the godparents; and of Mrs. J. Singer, Querbes Avenue.

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Social Notes — Montreal

Mrs. Abe Bronfman, Westmount Avenue, visited with her daughters, Mrs. J. Butler, and Mrs. William Doniger, of New York; and Mrs. A. Brunswick, of Philadelphia, Pa.

Mr. and Mrs. Joseph L. Lefcoe, Roslyn Avenue, spent a week in New York.

Mr. and Mrs. Michael A. Schwartz, of New York, are visiting Mr. and Mrs. H. Robinson, Westmount Avenue.

David Myers, of New York, visited Mr. and Mrs. Joseph Fineberg, Western Avenue, while here for the marriage of Miss Esther Pearl Wiseman, to his nephew, Lewis A. Fineberg, elder son of Mr. and Mrs. Fineberg.

Mrs. Belle Ellison, Lansdowne Avenue, returned from New York.

Mrs. B. Cohen and Miss Miriam Meyers, of New York, visited Mr. and Mrs. Joseph Fineberg, 4449 Western Avenue, while here for the marriage of Miss Esther Pearl Wiseman, daughter of Mr. and Mrs. Benjamin Wiseman, of Smiths Falls, Ont., to their nephew, Lewis A. Fineberg.

Mr. and Mrs. Louis Berger, of Toronto, Ont., were at the Mount Royal Hotel.

Mr. and Mrs. Stanley Levin, of New York, visited Mr. and Mrs. Joseph Fineberg, 4449 Western Avenue, while here for the marriage of Miss Esther Pearl Wiseman, daughter of Mr. and Mrs. Benjamin Wiseman, of Smiths Falls, Ont., to Lewis A. Fineberg.

Dr. and Mrs. Alton Goldbloom, Cote des Neiges Road, had visiting them their son, Dr. Victor Charles Goldbloom, of New York.

Mrs. Irwin Robins, of San Francisco, Calif.; Louis Wiseman, of Brockville, Ont.; and Mr. and Mrs. A. Neiman, of Brantford, Ont., were here for the marriage of Miss Esther Pearl Wiseman, of Smiths Falls, Ont., to Lewis A. Fineberg, Western Avenue.

Mr. and Mrs. P. Cramer, 1551 St. Mark Street, were entertained, with fifty present, in honor of their twenty-fifth wedding anniversary, by their children: Mr. and Mrs. S. Cramer, McNider Avenue; Mr. and Mrs. A. Fisher, St. Urbain Street; Mr. and Mrs. H. Henneman, Cote St. Luc Road; Mr. and Mrs. I. Henneman, Marcil Avenue; and Mr. and Mrs. L. Goodman, Byron Avenue. Following dinner, they

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O. KAHN'S HOTEL

were entertained at an evening presentation at the home of Mr. and Mrs. I. Henneman.

Mr. and Mrs. David Wolfe and daughter, Miss Marian Wolfe, Michel Bibaud Avenue, have returned from Baltimore, Md., where they spent four weeks.

Herbert Ross, of New York, visited his sister and brother-in-law, Mr. and Mrs. J. J. Klein, Trans Island Avenue.

Mrs. Fannie Ornstein, Trans Island Avenue, has returned home after spending two weeks with her son-in-law and daughter, Mr. and Mrs. S. W. Smolkin, of Cornwall, Ont.

Mrs. Bert. Jacobs, of London, Ont., visited Mr. and Mrs. Richard B. Kramer, Ponsard Avenue, for two weeks, and was a guest at the marriage of Miss Esther Pearl Wiseman, of Smiths Falls, Ont., to Lewis A. Fineberg.

Mr. and Mrs. M. A. Goldenberg, of Toronto, Ont., spent several days visiting the latter's mother, Mrs. J. N. Neumann, Fulton Avenue.

Mr. and Mrs. A. Glassberg, Michel Bibaud Avenue, spent several days in Portland, Maine.

Mrs. Louis Goodman, Byron Avenue, and her sister-in-law, Mrs. K. Green, Waverley Street, spent five days in New York.

L. Ness, Hingston Avenue, was in Toronto, Ont., for the marriage of Miss Betty Swadron to Joseph Skolnik, Esplanade Avenue.

Mr. and Mrs. S. W. Smolkin, of Cornwall, Ont., spent several days with the latter's mother, Mrs. Fannie Ornstein, Trans Island Avenue.

Mr. and Mrs. Joseph Skolnik, formerly Miss Betty Swadron, of Toronto, Ont., are on their wedding trip, motoring for a month's trip through the United States to Los Angeles, Calif., and Mexico, and will take up residence at 1095 Graham Boulevard, Town of Mount Royal.

Mrs. Sally Radin, of New York, visited Mr. and Mrs. Jack Freedman, Brodeur Avenue, for several days.

Mr. and Mrs. Harry Wolfe, Vendome Avenue, are leaving shortly for New York, from where Mr. Wolfe will depart for London, England, to be away for several months.

Mrs. A. Potter and son, David, of South Portland, Maine, are visiting the former's parents, Mr. and Mrs. A. Glassberg, Michel Bibaud Avenue, for about ten days.

Mrs. J. Rosenstein, of New York, is visiting her daughter and son-in-law, Mr. and Mrs. J. J. Klein, Trans Island Avenue.

Mr. and Mrs. S. Warshaw, Soissons Avenue, entertained twenty-two guests at a party, in honor of the seventy-fifth birthday of her father, M. Lipsey, 256 Fairmount Avenue West; and in honor of the fifth birthday of their niece, Ruth, daughter of Mr. and Mrs. H. Rudy, Dollard Avenue.

Mr. and Mrs. W. Goldberg, 5590 Snowdon Avenue, celebrated the bar-mitzvah of their son, Leslie Bernard, who was called to the Reading of the Law at Shaare Zion Synagogue. Receiving about one hundred and seventy guests at dinner, in the synagogue hall, Mrs. Goldberg wore a black dinner gown, draped at the hip-line, and embroidered with appliqued gold sequins; and flowers in her hair. Leslie Bernard is the grandson of I. Goldberg, City Hall Avenue, who was unable to be present; and of Mrs. H. Garber, Snowdon Avenue, who wore a fuchsia-shaded dinner gown, with a corsage of yellow roses. Miss Freda Garber, an aunt of the bar-mitzvah boy, who assisted, wore a turquoise-blue taffeta dinner gown, and had Sweetheart roses in her hair. The table decorations were of bronze-shaded chrysanthemums, and other flowers. Mr. and Mrs. A. Dubick of Cleveland, Ohio; Isadore Bagen, Mrs. S. Garber, and daughter, Ethel, all of Detroit, Mich.; Mrs. M. Goldberg and Mrs. J. Fingerhut, of Toledo, Ohio, were guests.

Mr. and Mrs. A. Skolnik, and son, Hyman, Esplanade Avenue, were in Toronto, Ont., for the marriage there, at the Barclay Hotel, of Miss Betty Swadron, daughter of Mr. and Mrs. H.

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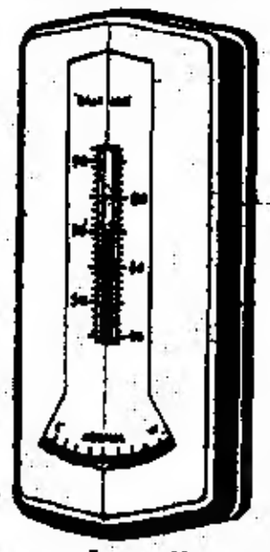
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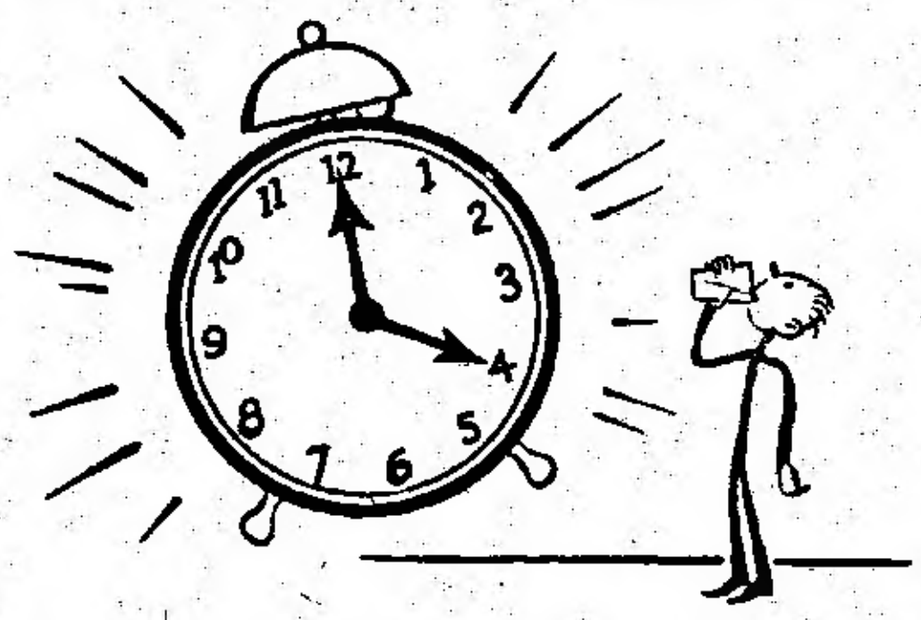

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Mr. and Mrs. S. Seidman and family, formerly of 374 Fairmount Street West, have taken up residence at 7760 Stuart Avenue.

Mrs. C. H. Shapiro and daughter, Saundra, Wiseman Avenue, visited the former's mother, Mrs. M. Gardner, of Quebec City.

Mr. and Mrs. Daniel M. Paltiel, Esplanade Avenue, spent several days in Ottawa and Toronto, Ont.

Mr. and Mrs. B. Halickman and family, formerly of 130 Prince Arthur Street West, have taken up residence at 41 Laviolette Avenue.

Mr. and Mrs. P. Sendel, and son, David, Maplewood Avenue, were in Toronto, Ont., for the marriage of Miss Betty Swadron, of Toronto, to her brother, Joseph Skolnik.

Mrs. Hyman Leibovitch, 822 Stuart Avenue, left for New York to meet Mrs. Golda Beer and son, Samuel, who are arriving on the Nieuw Amsterdam, from Manchester, England.

Mrs. William Carin, Stuart Avenue, is in New York.

Mr. and Mrs. J. Agulnik, formerly of 5992 Park Avenue, have taken up residence at 1283 Lajoie Avenue.

Mr. and Mrs. A. Winter, and son, Charles, Querbes Avenue, were in Toronto, Ont., for the marriage of Miss Betty Swadron, of Toronto, to her brother, Joseph Skolnik.

Mr. and Mrs. Hyman Leibovitch, Stuart Avenue, had with them Mrs. Hyman Schneider, of Chicago, Ill., to celebrate the bar-mitzvah of their son, Sidney Leibovitch.

Mr. and Mrs. W. Dolman, Outremont Avenue, were in Toronto, Ont., for the marriage of Miss Betty Swadron, of Toronto, to their nephew, Joseph Skolnik, Esplanade Avenue.

Mr. and Mrs. M. Skolnik, of Quebec City, were in Toronto, Ont., for the marriage of Miss Betty Swadron, of Toronto, to their nephew, Joseph Skolnik, Esplanade Avenue.

Miss Dorothy Holzberg, Park Avenue, spent ten days in New York, and Atlantic City, N.J., visiting relatives and friends.

Mr. and Mrs. B. Kathron, Outremont Avenue, were in Toronto, Ont., for the marriage of Miss Betty Swadron, of Toronto, to Joseph Skolnik, Esplanade Avenue.

Miss Ruth Dagowicz, Pine Avenue East, entertained at a tea presentation, with forty guests, at the Queen's Hotel, in honor of Miss Sylvia Goldsman, whose marriage to Sydney Dagowicz, brother of the hostess, takes place in April. Miss Goldsman wore a winter-white woollen suit, with a black hat. Miss Dagowicz wore a navy-blue suit, with black accessories. The table was decorated with variegated flowers and candles.

Mr. and Mrs. L. Brownstein, St. Urbain Street, entertained at a supper party honoring the engagement of their daughter, Charlotte (Honey), to Sidney, eldest son of Mr. and Mrs. A. Reinblatt, Laurier Avenue East. Covers were laid for forty guests. Mrs. Brownstein wore a black crepe dress trimmed with black lace and a corsage of dark pink carnations with dark pink ribbon; Miss Brownstein, a royal-blue ballerina dress with a crepe top and a faille skirt, and a corsage of red roses with silver ribbon; Mrs. Reinblatt, a black crepe dress, trimmed with blue crepe embroidered with beads, and a corsage of dark pink carnations with dark pink ribbon; and Mrs. S. Simon, grandmother of the groom-to-be, a black crepe dress, with a similar corsage. The table held a centerpiece of mixed flowers.

Hostesses who entertained for Mrs. Sydney Bernstein, formerly Miss Dora Garoff, were: Mrs. B. Garoff, St. Urbain Street, at a tea presentation, with one hundred and ten guests; Mrs. G. Greenspoon, Bagg Avenue, at a tea presentation with twenty-five guests, at the Queen's Hotel; Mesdames I. Potechin, Waverley Street, and E. Ordel, Waverley Street, luncheon presentation, with thirty-five guests, at Ruby Foo's; Mesdames S. Okun, de Bullion Street; K. Benedick, de Bullion Street; and P. Boretsky, Fulton Avenue, tea presentation, with thirty-five guests; Mrs. R. Bernstein and Miss Gusta Bernstein, Champagneur Avenue, luncheon presentation, with twenty guests; Mrs. S. Potechin, Lennox Avenue, tea presentation, with twenty guests; Mesdames L. Weis, Colonial Avenue; and J. Rose, Clermont Avenue, china and flatware shower at the Bucharest; and Miss Nettie I. Geniele, St. Urbain Street, luncheon presentation with eight guests, at the Tzigane Room of the Bucharest. Mr. and Mrs. E. Ordel, Waverley Street, entertained for Mr. and Mrs. Bernstein at a dinner presentation at the Lotus Garden.

Mr. and Mrs. J. Vandelman, Hutchison Street, entertained at Rev. M. Master's, in honor of the bar-mitzvah of their son, Louis, younger brother of Harry and Nathan, who was called to the Reading of the Law at the Ukrainian Synagogue. Mrs. Vandelman wore a grey crepe dinner gown, designed with a draped bodice and full skirt, and a corsage of red roses. Rev. Master officiated at the bar-mitzvah ceremonial procession of those who lighted candles on the birthday cake. They were: Mrs. M. G. Goldberg, an aunt, of New York, and Nathan Vandelman; Mrs. D. Krainman, a cousin, of New York, and Harry Vandelman; Mr. and

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Mr. and Mrs. Jack Camelot, de Bullion Street, entertained one hundred and seventy-five guests at a dinner-dance at Beth David Synagogue community hall, in honor of the bar-mitzvah of their eldest son, Irving, brother of Louise and Morris. Irving is the grandson of the late Mr. and Mrs. L. Grosser; and of the late Mr. and Mrs. Israel Camelot, of Russia. Mrs. Camelot wore a black crepe gown, with a corsage of American Beauty roses. Louise, aged eleven, wore a baby-blue taffeta dress. Mrs. Fred Camelot, aunt of the bar-mitzvah boy, who assisted, wore a black gown, with a gold-lame bodice, and had yellow Tea roses. The tables were decorated with flowers and candles, and there was a large birthday cake in the shape of a Bible. Barney Grosser, cousin of the bar-mitzvah boy, was the toastmaster. Joseph Grosser, an uncle, toasted the bar-mitzvah boy who replied in Yiddish. Mrs. Charles Grosser, an aunt, and Fred Camelot, an uncle, spoke. Mrs. Harry Kramer, a cousin, and Samuel Grosser, an uncle, sang. Morris Camelot, aged six, Irving's brother, presented him with a talith, which was placed on Irving's shoulders by his father. Mr. and Mrs. Joseph Grosser, Mr. and Mrs. Irving Grosser, Aron Klein, all of New York; Mr. and Mrs. Charles Camelot and son, Al., of Philadelphia, Pa.; Mr. and Mrs. Harry Grosser, and Miss Clarice Klaitman, of Baltimore, Md., and Joseph Gillick, of Sherbrooke, were guests.

Mr. and Mrs. Hyman Leibovitch, 822 Stuart Avenue, celebrated the bar-mitzvah of their son, Sidney, who was called to the Reading of the Law at New Beth Yehuda Synagogue. Kiddush was held at the Synagogue; and a dinner at home for the immediate family. The same evening, there was a dinner dance, with one hundred and twenty-eight present, at Suffrin's. In the bar-mitzvah procession which preceded it, led by Rabbi Garfinkle, were: Mr. and Mrs. D. Phillips, Mr. and Mrs. S. Brock, Mr. and Mrs. A. Leibovitch, Mr. and Mrs. S. Leibovitch, Mr. and Mrs. S. Dermer, Mr. and Mrs. S. Smilovitch, Mr. and Mrs. S. Bernhaut, Dr. and Mrs. M. B. Etziony, Mr. and Mrs. H. Vineberg, Mr. and Mrs. M. Silverman, Mr. and Mrs. Philip Fainer, Mr. and Mrs. A. Perlman, Mr. and Mrs. F. Kishner, Mr. and Mrs. L. Sheydwasser, Miss Bea Shubert; and Ralph Leibovitch. Each woman carried a lighted candle, and each man, a flag, and they formed an arch for the bar-mitzvah boy and his parents to walk under. Joseph Leibovitch, cousin of Sidney, presented him with a talith. Sidney blew out the fourteen candles on the cake, which was in the shape of a Bible, white and blue, and inscribed in gold. The bar-mitzvah boy spoke and was presented with a gold loving-cup by the Sisterhood of New Beth Yehuda Synagogue, of which Mrs. Leibovitch has been president for several years. Mrs. Hy. Schneider, of Chicago, Ill.; Mr. and Mrs. Simon Dermer, of Ottawa, Ont.; and Mr. and Mrs. Moe Silverman, of Kingston, Ont., were guests.

Entertaining for Miss Florence Kalb, daughter of Mr. and Mrs. I. Kalb, St. Lawrence Boulevard, whose marriage to Samuel Gordon, son of Mr. and Mrs. A. Gordon, Esplanade Avenue, took place on November 30, Mrs. Gordon, and Mrs. H. Grotsky, Park Avenue, sister of the bride, entertained at a linen, silver, and china shower, at the Bucharest. Mrs. Gordon wore a black crepe dress, with a black feathered hat, and a corsage of pink roses. Mrs. Grotsky wore a red suit, with a bolero jacket, and yellow blouse; a black hat, trimmed with yellow ribbon, and a corsage of yellow roses. Mrs. Kalb, mother of the bride-elect, wore a royal-blue wool dress with a royal-blue hat, and a corsage of pink roses. The bride-elect wore a royal-blue wool dress, made with a turtle neckline and Dolman sleeves, with roll-back cuffs, and had a corsage of mauve orchids. The table centrepiece was of blue candles, variegated flowers. Misses Norrine Palayew, St. Dominique Street; Esther Gladstone, de Bullion Street; and Esther Sheps, St. Lawrence Boulevard, entertained at dinner at the Nanking, and a personal presentation, in Miss Kalb's honor, the latter wear-

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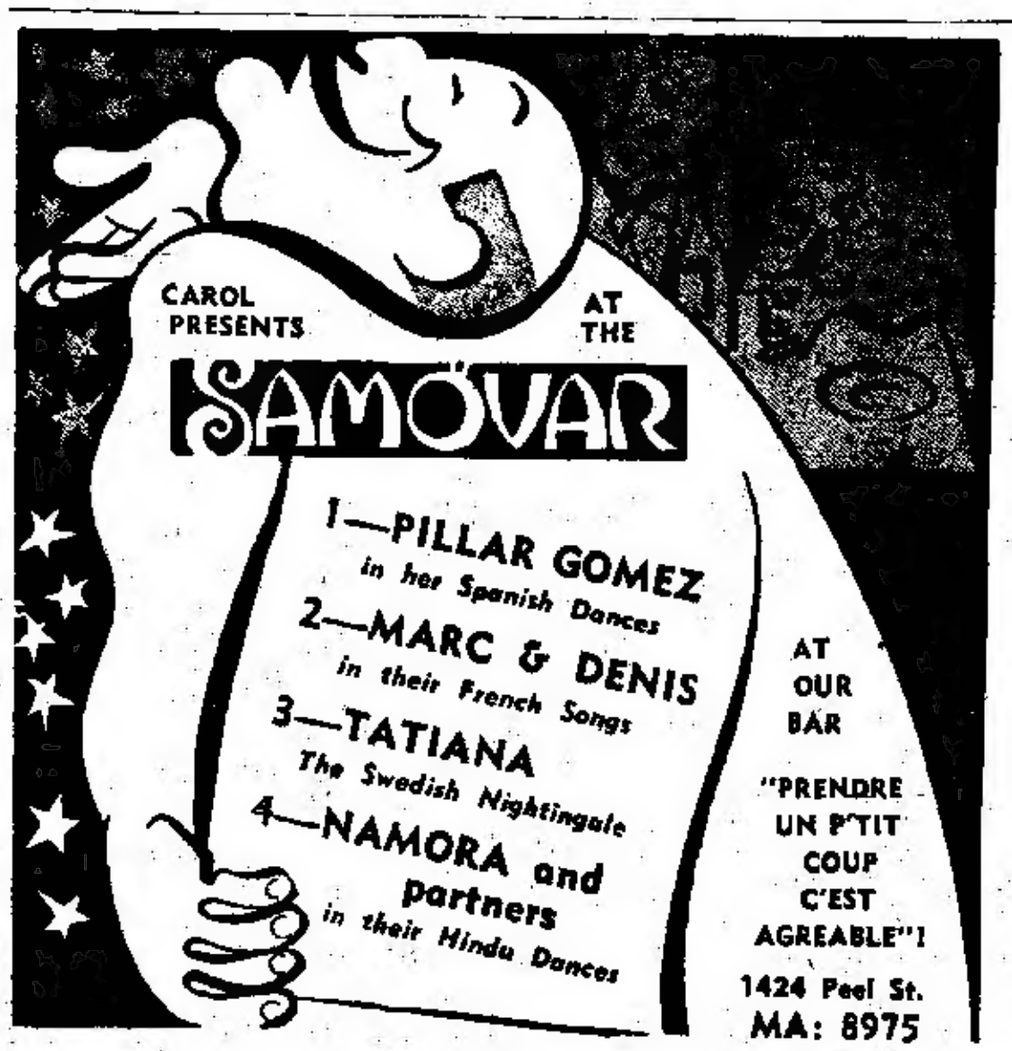

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ing a black lace dress. Following the dinner, Miss Kalb entertained her hostesses at tea in the home she will occupy following her marriage, at 5174 Cote des Neiges Road. Mrs. B. Katz, Linton Avenue, aunt of the groom-elect, entertained twenty-five guests at tea, in honor of Miss Kalb. The hostess was in a black crepe dress, with a winter-white hat, and a corsage of Tea roses. Mrs. Kalb, mother of the bride-elect, wore a black velvet suit, with a black hat; Mrs. Gordon, mother of the groom-elect, a black dress, with a black hat; and the bride-elect wore a royal-blue wool dress, with a mauve orchid corsage. The table was centred with white candles and flowers.

Mr. and Mrs. Samuel Berg, 287 Villeneuve Street West, entertained ninety guests at dinner at the Bucharest in honor of their son, Ralph, who was called to the Reading of the Law at Ahavath Sholem Synagogue. Receiving with Mr. and Mrs. Berg and Ralph, were their daughter, Bernice, and their sister-in-law, Mrs. Michael Elias. Mrs. Berg wore a black crepe dress, with satin trimming, and a corsage of red roses; and Bernice wore a wine-shaded wool crepe dress, with roses in her hair. Ralph wore a navy-blue suit, with a white carnation as a boutonniere. The table centrepiece was of carnations, roses, pom-poms, and colored candles; and each table had white tapers tied with blue ribbons. The birthday cake, in the form of a book, in white, blue and gold-colored, was inscribed. In a procession fourteen couples carried lighted candles and white flags. They were: Harry Elias, the grandfather; Mr. and Mrs. David Goldman, Mr. and Mrs. Samuel Sanders, Mr. and Mrs. Michael Elias, Mr. and Mrs. Samuel Elias, Mr. and Mrs. Max Elias, Mr. and Mrs. Gerald Kahn, Mr. and Mrs. Sid. Sanders, Mr. and Mrs. Harry Knopp, Mr. and Mrs. Harold Goodfriend, Mr. and Mrs. Abe Weiskop, Mr. and Mrs. Irving Dym, Mr. and Mrs. Ben. Shaer, Mr. and Mrs. M. Sheydwasser; and Mr. and Mrs. Berg, with Ralph. Ralph's younger brother, Sheldon, presented him with a talith, which Mr. Elias, his grandfather, placed on his shoulders, with a blessing, and Ralph made a speech. During the procession, "Hatikvah" was played. Sam. Sanders was toastmaster. Ralph entertained his friends at a supper party. The table was decorated with blue and white tapers, and a birthday cake. Present were: Eli Elias, a cousin of Ralph; Lionel Epstein, Saul Sandberg, Peter Herscovitch, Reuben Herscovitch, Gerry Stroll, Irving Aron, Rubin Croll, Sidney Sharon, Michael Shulman, Abe Sternthal, Bernard Kastner, and Robert Miller.

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• The caption for the wedding picture of Mr. and Mrs. Larry Altman, which appears on page fifty-seven, of this issue of the Canadian Jewish Review, should read that their residence is at 4845 St. Catherine Road, Montreal.

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on Sunday, December 14, at 6.30 p.m., at Beth David Synagogue hall; convened by Mesdames J. Greenfield, M. Caplin, F. Green. Mrs. S. B. Siblin is secretary. Reservations, with Mrs. H. Margolis, president, at DO. 4300; or Mrs. Siblin, HA. 7872.

● YESHIVA MERKAZ HATORAH SISTERHOOD Chanukah dinner, taking place Tuesday, December 9, at 7.00 p.m., at Bnai Jacob Synagogue, will have Mrs. J. L. Gewurz, president, as chairman. Rabbi E. Lifshitz, of Ottawa, Ont., will speak; and Cantor Nathan Mendelson and Cantor Eugene Goldberger will participate. M. Fishman will direct entertainment.

● HADASSAH Chapters meeting Sunday, December 7, at 7.00 p.m., are: Eta Cohen, Chanukah dinner, at Mizrachi Building, 5215 Hutchison Street, L. Glazer, guest speaker; Mrs. I. Kasitsky will preside; proceeds for the Negev Project; Syra Miriam Long Spears, Chanukah get-together, at the Jewish People's School; door prizes, auction sale of miscellaneous items including bone china and ornamental objects; nickleodeon for dancing; Mrs. Charles Beutel, in charge of arrangements, and Mrs. J. Sandler in charge of tickets. Chapter meeting Monday, at 8.30, is: Syra Miriam Long Spears, at the home of Mrs. A. Levine, 2935 Maplewood Avenue. Chapter meeting Monday and Tuesday, December 8 and 9, at 10.00 a.m., is: Shaar Hashomayim, Variety Shop sale, at Shaar Hashomayim Synagogue, with Mrs. I. Campbell as convener. Chapter meeting Tuesday, at 12.30 p.m., is: Adath Israel, Chanukah luncheon, at Adath Israel Community Hall, with Mrs. D. Affler and Mrs. H. Schwartz as conveners; Mrs. Mark Desser will give a Chanukah reading; hostesses are: Mesdames B. I. Cohen, K. Geffin, B. Golt, A. Rabinovitch, M. Taiger, and H. Yanofsky. Chapter meeting at 1.00 p.m., is: Deborah, luncheon, in honor of her son Mortimer's bar-mitzvah, Mrs. J. Gross, 2839 Willowdale Avenue, will be hostess, proceeds for Negev Project. Chapter meeting at 2.30 is: Shoshana, at the home of Mrs. J. Schachter, 5631 Woodbury Avenue; Mrs. M. Lazanick, newly-elected president, will preside. Chapter meeting Wednesday, at 2.30, is: Queen Esther, Chanukah card party, at Bnai Jacob Synagogue, with arrangements. Chapter meeting at Mrs. M. Moscovitch in charge of 7.00 p.m. is: Miriam Brainin Ortenberg, dinner and dance, at Shaare Zion Synagogue, with Mrs. M. Friedman in charge of arrangements. Chapter meeting Saturday, at 7.00, is: Shaare Zion, dinner and dance, at Shaare Zion Synagogue, Mrs. S. Oberman in charge of arrangements. Rachel Levinson Chapter bridge and tea meeting is at the home of Mrs. L. Klineberg, 4999 Grosvenor Avenue, on Monday, December 8, at 2.30 p.m. Aaron David Chapter meeting is on Wednesday, December 10, at 8.30 p.m., at the home of Miss Sophie Warshaw, 5652 St. Urbain Street; speaker, Jack Dlusy, who recently returned from Palestine.

● HEBREW LADIES Sick Benefit Society elected: Mrs. A. Plotkin, honorary president; Mrs. D. Boyer, president; Mesdames I. Rosenberg, past president; B. Ruthen, R. Dolman, S. Shuster, J. Hoffer, L. Gotlieb, L. Cohen, E. Turowitz, L. Moses, M. Mabo, S. Steirman, I. Superstein, S. Pessin; Board members: Mesdames B. Reisler, Y. Gold, R. Skolnick, R. Kofsky, R. Cohen, M. Plotkin, E. Dworkin, R. Ostroff, S. Broodney, P. Goldman, H. Antecol.

● BNAI BRITH WOMEN, Laurentian Chapter, Number 520: Meeting is on Wednesday, December 10, at 8.15 p.m., at the Mount Royal Hotel, Mrs. J. Rother presiding. Mrs. S. Silverman, Hillel chairman, is in charge of a Chanukah presentation, by Hillel Foundation members. Rabbi S. Cass, Director of the Foundation, at McGill University, will speak. Mrs. W. Wollock is program chairman. Elections.

● SHAARE ZION Synagogue Sisterhood: Chanukah meeting, on Tuesday, December 9, at 2.15 p.m., presents the McGill University Hillel Foundation Radio Workshop, with the "Eternal Light" script, "The Maccabee", direction of Perry Meyer. Professor Jacob Rosemarin will lead a sing-song. Mrs. I. Shapera, president, will kindle

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the Chanukah lights. Mesdames S. Morantz and H. Nemiroff will be hostesses.

● BETH DAVID Synagogue Sisterhood: Mrs. H. Fineman, 6323 de Vimy Avenue, will be hostess at her home to the Sisterhood, at a Chanukah tea, on Tuesday, December 9, at 2.30 p.m. Mrs. J. Uditsky is president.

● SPANISH and PORTUGUESE Synagogue: Services, Friday, December 5, at 4.15 p.m.; Saturday, December 6, at 9.00 a.m. Dr. Solomon Frank, Rabbi, will preach; Rev. A. de S. Pimontel, assistant Rabbi. Young People's Society Chanukah dance is on Saturday, December 13, at 8.30 p.m., at the home of Miss Nancy Montefiore, 4331 Western Avenue.

● CALANTHE TEMPLE Number One, Pythian Sisters: Dinner and play are on Wednesday, December 17, at 7.30 p.m., at 5711 Park Avenue. Friends invited. For tickets, call: Mrs. F. Shapiro, CA. 5428; Mrs. S. Sherman, CR. 6155; Mrs. S. Brucker, EL. 5190.

● ADATH ISRAEL Synagogue Sisterhood: Annual Chanukah dinner dance is on Wednesday, December 10, at 6.30 p.m. Mrs. Robert Shiller, president, will receive with the conveners, Mesdames M. Gruber and A. Schachter. Mrs. S. L. Ghent is publicity chairman.

● DALSE WOMEN'S Welfare Club first annual dinner dance was held. Officers are: Mrs. J. Pottel, president; Mesdames H. Lerman, S. Belkin, M. Schwartz, H. Shaikin. Committee chairmen: Mesdames B. Engelstein, A. Gordon, J. Kraft, L. C. Rabinovitch, M. Kravitz, M. Berlin.

● BARON BYNG High School Home and School Association, on Thursday, December 11, at 8.15 p.m., in the Little Theatre of the School, will see a film, "Feeling Of Rejection", and hear Dr. G. Beaubien, of the Royal Victoria Hospital, speak in connection with it. Refreshments. Mrs. P. Bloomstone is publicity convener; A. Rudy, president.

● PIONEER WOMEN'S Organization held a one-day seminar at the Mount Royal Hotel. At the morning session, Mrs. Bernard Sommer presided and Mrs. Henri Vautelet, C.B.E., spoke on: "Women's Economic Status In The Province Of Quebec." Afternoon session, Mrs. David Gelber presiding, heard Dr. Richard F. Lachman, professor of the Hebrew University in Jerusalem, speak on current life in Palestine. Evening session, Mrs. M. Surchin presiding, heard Lavy M. Becker speak on "The Current European Scene".

● JEWISH REFUGEE YOUTH Project: The Co-Ordinating Committee is made up of representatives from the National Committee of Canadian Jewish Congress, augmented by representatives from other organizations; in Montreal, from the National Council of Jewish Women, Federation of Jewish Philanthropies, and the Jewish Immigrant Aid Society, with the United Jewish Refugee Agencies. In the Eastern Region, the committee is under chairmanship of Benjamin Robinson, K.C., and subcommittee heads are: J. Segall, Percy Jacobson, Samuel Harvey, George Hollinger, J. Caplan, A. I. Cohen, Monroe Abbey, Dr. Moses Scherzer, Abe Bronfman. Assisting are: B. I. Fainer, B. M. Leiboff, Albert Eaton, D. Appelbaum, H. Gertler; Dr. Harry L. Bacal, Nathan Cohen, Walter Friedman, Joseph Gilletz, George Issenman, Dr. John Kershman, Leon Levin, Leon Levinson, Dr. J. R. Perak, Herschell C. Samit, S. J. Smiley, Dr. David Tannenbaum, Dr. Frances Alexander, Arthur Schalek, Dr. A. R. Illievitz, S. Hershorn, M. Latsky, William Gittes, Joseph L. Lefcoe, Abraham Nissenson, Lawrence Z. Cohen, Joseph Caplan, Max Pascal, Irving I. Riddell, Gustave Gray, Mrs. S. Jaffe, Mrs. L. I. Frohlich. Members of the National Council of Jewish Women on the Co-Ordinating Committee are: Mesdames Benjamin Robinson, I. Sydney Isaacs, B. Rubin, Arthur Becker. They are assisted by: Mesdames Max Seigler, J. Waller, V. Cherney, Solomon Vineberg, L. Galler, M. Proctor, Charles Asch, H. Franklin. Council members work to assist J. Caplan, in charge of receiving the children. David Weiss, Executive Director of the Family Welfare Department and Jewish Child Welfare Bureau, of the Federation of Jewish Philanthropies, and J. Kage, assistant executive director of the Jewish Immigrant Aid Society, are staff members working with the volunteers on this project of settling young people through the centres of Canada. In Toronto, Arthur E. Gelber is chairman of the Co-Ordinating Committee, assisted by an executive of: Mesdames David Vise, J. B. Goldhar, H. M. Samuel, Ben. Sadowski, Haskell M. Masters, A. G. Volpe; Ben. Sadowski, Arthur E. Gelber, J. Wiener, J. I. Oelbaum, Samuel Kronick, Samuel Posluns, M. I. Simpson, H. Latch; and staff workers: Miss Florence Hutner, of the United Jewish Welfare Fund, Miss Dora Wilensky, of the Jewish Family and Child Service, and Sol. Grand, of the Canadian Jewish Congress. Assisting are: J. B. Goldhar, Julius Wiener, Harry N. Samuel, Alfred Green, Samuel Lent; Samuel Cohen, William Ackerman, Edward Gelber, Dr. Joseph Gollom, S. Granatstein, Rabbi A. Kelman, Rabbi Judah Washer, Jack Wecksler, Mesdames I. Cohen, Bernard Vise, Abraham L. Feinberg, J. Newman, H. S. Rosenberg, Harry Samuel, W. Wolman; also of Council of Jewish Women: Mesdames Percy Hermant, J. C. Zacks, Harold Lorie.

● CHARLES GROSSER Group met at the home of Mrs. H. Cwinn, 5625 Park Avenue, with Mrs. D. Bloom presiding. Mrs. H. Kramer, 5874 Park Avenue, presented woollen crib blankets to Mrs. D. Weiner, 857 McEachran Avenue, for her four-months-old daughter, Carole Frayda; and to Mrs. S. Gorn, 1880 St. Joseph Boulevard East, for her six-months-old daughter, Marian Estelle. Mrs. L. Chandler, 5233 Waverley Street, secretary, collected dues. Mrs. Kramer is in charge of publicity.

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MARRIAGES

GRANOFSKY-POLLOCK

The marriage of Thelma, daughter of Mr. and Mrs. Nat. Pollock, 805 McEachran Avenue, to Mortimer Granofsky, son of Mr. and Mrs. Harry Granofsky, 5724 Hutchison Street, took place at Adath Israel Synagogue on November 2, at half-past five o'clock, Rabbi Charles Bender officiating, assisted by Cantor Eugene Goldberger and Rev. M. Mandelcorn. The bride was given in marriage by her parents. She wore a long, white satin gown, with a tightly-fitted bodice, designed with a round, sheer, net neckline, long sleeves, and very full, hooped skirt, and long train. She had a coronet-styled pearl-beaded headdress with a finger-tip veil, and carried a Bible, with orchids and ribbon streamers. Miss Mildred Granofsky, sister of the groom, was maid of honor, wearing a blue net gown, with a blue headdress and short blue veil, and carried a bouquet of red roses. Misses Charlotte Gross, in blue net; Laura Ginsberg, in turquoise-blue net; Bernice Rissman, in yellow net; and Mrs. L. Klempner, in blue taffeta, were bridal attendants. They had heart-shaped headdresses to match their gowns, and short veils; and carried nosegays. Bernice Bernstein, cousin of the groom, was flower girl. She had a blue net gown, with a pink and blue headdress, and carried a miniature nosegay. Philip Weber was best man, and the ushers were Manny Hoffman, Louis Klempner, Leonard Mandelcorn, and Edward Lazare. The floral decorations were of candelabra, ferns, and flowers. The synagogue hall had similar decorations. Mrs. Pollock, mother of the bride, received in a grey beaded dinner gown, with a blue satin hat, and long, blue gloves, with a corsage of pink roses. Mrs. Granofsky, mother of the groom, wore a blue silver-sequinned dinner gown, with a pink velvet hat, long pink gloves, and a corsage of pink roses. The bridal couple left for New York, the bride travelling in a navy-blue suit, with a matching satin-trimmed hat, flowered scarf, red shoes and matching purse. They will live at 7220 Lajeunesse Street. Mr. and Mrs. Harry Tessler, of Newark, N.J.; Mrs. F. Indig and son, Jack, of Brooklyn, N.Y.; Mrs. Celia Fineberg and Miss Rose Goldberg, of Old Orchard, Maine; and Mr. and Mrs. I. Goldman, of Joliet, were wedding guests.

LITVACK-RAPOPORT

The marriage of Rebecca Ruth, daughter of Mr. and Mrs. Boris Rapoport, 759 Davaar Avenue, to Hyman M. Litvack, son of Mr. and Mrs. I. Litvack, Laurier Avenue West, took place at Adath Israel Synagogue, on Sunday, November 23, at six o'clock, Rabbi Charles Bender officiating, assisted by Cantor Nathan Mendelson and Rev. M. Mandelcorn. The bride was given in marriage by her father. She wore a white satin dress, designed with a sweetheart neckline, long, pointed, wrist-length sleeves, tightly-fitted bodice, and hooped-skirt, with a train. A beaded crown caught her shoulder-length tulle veil, and she carried a Bible, with purple orchids, and streamers. Mrs. Philip Polonsky, sister of the bride, as matron of honor, wore a black beaded net gown, over green satin, which was cut with a tightly-fitted bodice, and full skirt, with bustle. She had a braided headdress of black net and green satin, and carried pink carnations. Miss Ruth Wise, cousin of the bride, as maid of honor, wore a royal-blue taffeta gown, with a slanted V-neckline, tightly-fitted bodice, and full skirt; also a matching blue taffeta Juliet cap, and carried red roses. Misses Charna Litvack, niece of the groom, and Dena Barg, cousin of the bride, as bridesmaids, wore lavender-shaded taffeta with purple embroidery, fashioned with off-the-shoulder necklines, and full skirts. They had matching taffeta braids as headdresses; and carried yellow daffodils and purple forget-me-nots. Jack Litvack, brother of the groom, was best man; and the ushers were: B. Cobrin, S. Cobrin, I. Boro, J. Finkelstein, L. Schneider, L. Karpman, A. Rapoport; and M. Rapoport, brother of the bride. As decoration, there were palms, ferns, and flowers, with candelabra, through the synagogue, and the synagogue hall, where the reception was held; and at the hall, there were also antique silver candelabra. For the ceremony, organ music was played; and there was dinner music, followed by dancing. Mrs. Rapoport, mother of the bride, wore a cocoa-colored crepe princess - styled gown, trimmed with gold braid, with a cape-shaped neckline; and train. Her matching hat was trimmed with green ostrich feathers; and she had a corsage of green orchids. Mrs. Litvack, mother of the groom, wore a gown of silver-grey crepe, with a square neckline, and side-draped skirt; and a turquoise-blue plumed hat; and had a corsage of purple orchids. The bride and groom left for Miami Beach, Florida, the bride travelling a a black faille ballerina suit, with black suede accessories, and a white feathered hat, with a platina fox jacket. They will live at 4800 St. Catherine Road.

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Self-Restraint Needed to Fight High Prices, says B of M Head

GEORGE SPINNEY URGES LESS GOVERNMENT SPENDING — ADVOCATES IMMEDIATE SELECTIVE IMMIGRATION PROGRAM

B. C. Gardner, General Manager, Reports Bank's Role in Facilitating Foreign Trade

Montreal, Dec. 1.—Urging a sharpened sense of responsibility among groups that make policies which bear on prices and costs, George Spinney, president of the Bank of Montreal, today declared that "self-imposed restraint from charging what the traffic will bear, either for goods or the skill required to produce them, is as necessary, as practical and as prudent as fire insurance on a highly inflammable structure."

Addressing B of M shareholders at their 130th annual meeting, Mr. Spinney also pleaded for an immediate, selective immigration program and a reduction in government spending as possible aids to a more stable economy.

Emphasizing the danger of the belief held by some economic theorists that by monetary manipulation and state control a community could indefinitely consume more than it is able or willing to produce, Mr. Spinney said that now, "even the most ardent proponent of compensatory public spending would agree that we have arrived at one of those points in the economic cycle where old-fashioned virtues of frugality are thoroughly consistent with the dictates of the most advanced economic theory.

"The course now indicated is the difficult and more courageous route of remorseless elimination of luxuries of governmental expenditure which represent an unnecessary demand on the taxpayer and on our productive resources," Mr. Spinney said.

Prices and Costs

Referring to the present high prices, Mr. Spinney said that recent developments emphasized for all influential groups in the community the urgent need of a sharpened sense of responsibility for the implications of their own policies in relation to the behavior of prices and costs.

"The upthrust in prices and costs," he said, "is now everybody's concern. It affects the housewife, ruefully contemplating the family budget. It enormously complicates the problem of providing urgently needed housing at prices that people can afford to pay. It reduces the real value of all accumulated savings in monetary form, eating away at the hard-won rewards of foresight and thrift."

While admitting that Canadians had been spared the hardships of violent inflation, Mr. Spinney said, "we have experienced enough of the consequences of a gradual depreciation of the internal purchasing power of our dollar to yearn for the advantages of a dependable standard of value in terms of a stable level of prices."

Mr. Spinney then turned to a discussion of Canada's unbalanced trading relationships, and suggested that the measures recently taken to meet the problem were a challange to the good sense of Canadians. In view of what many other nations were suffering, he remarked that the present restrictions scarcely deserved the dignity of the title "austerity."

For Canadians to achieve their full destiny, he felt that a greater population was essential. Saying that countless people on the other side of the Atlantic regarded this country as a land of golden opportunity, Mr. Spinney said, "Canadians are at this moment helping to support, at a low level of existence, many of these people who could be and should be carving out a fuller life for themselves in this country in which there are far too many empty spaces. If ever there was a time when Canada should press forward with an immigration program, that time is now," he added.

General Manager's Address

In his report, Mr. Gardner, general manager, announced a new high of 1,600,000 B of M depositors. As further evidence of post-war activity, he also revealed that the bank had opened 28 branches and sub-agencies within the last year. There had been a relatively greater increase in bank staff, rising from 8,400 in 1946 to 8,900 at the end of the current fiscal year.

Mr. Gardner pointed out that Canada's foreign trade reached a peace-time high during the past year. The bank's policy of working with long-established native banks in foreign markets had, he felt, proved helpful in providing customers with unexcelled facilities in conducting their export and import trade.

Pointing out that borrowing for capital purposes had increased, Mr. Gardner emphasized the importance of maintaining, in corporate structures, a reasonable relationship between equity capital and borrowed money. This, he said, applied especially to concerns that had been expanding rapidly and whose equity investment had become proportionately small in relation to higher turnover and increased fixed assets.

In his closing remarks, Mr. Gardner paid warm tribute to the staff. Noting that numerous returned veterans on the staff already occupied important posts, he added that many new entrants engaged since the war were also veterans. Mr. Gardner paid special tribute to the women employees who comprise some 56 per cent of the total staff.

"The organization and arrangements relating to the development, the progress and the welfare of our staff are under continuous and careful study," Mr. Gardner said. "I know of no feature of our business that has required more care and consideration over the past year."

Two-thirds of the total Jewish population of 180,000 in Hungary depend on assistance from the Joint Distribution Committee.

Social Notes — Toronto

Mrs. Gurston Allen and daughter, Judy, 128 Rosedale Heights Drive, have returned home, after spending a short visit with Dr. and Mrs. D. H. Fauman, of Detroit, Mich.

Mr. and Mrs. J. Kirsch, 15 Highbourne Road, had with them their son and daughter-in-law, Mr. and Mrs. Donald Lloyd Kirsch, of Buffalo, N.Y., who were here for the wedding of their cousin, Miss Estelle Kirsch, to Abraham Korbin.

Miss Lotte Fischel has arrived from London, England, to reside with her brother, Rabbi H. A. Fischel, 131 Admiral Road, Assistant Rabbi of Goel Tzedec Congregation.

Mrs. S. Berkman, of Forest Hills, Long Island, N.Y., was the guest of Mr. and Mrs. M. Levenson, 483 Atlas Avenue.

Mr. and Mrs. William Goldstein, of Windsor, formerly of Toronto, spent several days here.

Mrs. Yehuda Yaari, of Jerusalem, Palestine, joined her husband, Dr. Yaari, in Toronto, for a week, before returning to New York.

Mr. and Mrs. Joseph Abrams, 124 Ava Road, are leaving on December 9, for Miami, Florida, where they will spend the winter.

Mr. and Mrs. M. A. Goldenberg, 312 Glenayr Road, have returned from Montreal where they visited the latter's mother, Mrs. J. N. Neumann; and the former's father, D. Goldenberg, who returned with them for several days.

M. A. Pierce, of Montreal, Que., visited his son-in-law and daughter, Mr. and Mrs. Irvine P. Dickler, and grandson, Russell Neil, 81 Braemar Avenue.

Mr. and Mrs. Benjamin Horowitz (nee Miriam Kronick), have returned, after spending two and one-half years in Munich and Heidelberg, Germany. Mr. Horowitz was chief employment officer of U.N.R.R.A. in United States Zone of Germany, and was with the International Relief Organization. Mrs. Horowitz was with the Joint Distribution Committee, and later with World Organization for Reconstruction through Training (ORT). She is a graduate of the University of Toronto, and of the Columbia University School of Social Science, in New York. They are visiting her parents, Mr. and Mrs. Samuel Kronick, 106 Madison Avenue, before taking up residence in Los Angeles.

Mr. and Mrs. Irving Halberstadt, 229 Markham Street, are motoring to Chicago, Ill., for the wedding of Miss Selma Roslyn Elboom and Selwyn Edelstein.

Mr. and Mrs. B. Rotman, 228 Palmerston Avenue, have with them their nieces, Esther Feld, aged fourteen years, and Helena Feld, aged eleven, who arrived from Germany, and whom they will adopt as their children.

Mr. and Mrs. M. H. Nessel, of Windsor, were in Toronto for the wedding of Miss Betty Swadron to Joseph Skolnik, of Montreal, Que.

Mr. and Mrs. Louis Adelman, Jack Adelman, Miss Eva Adelman, and Miss Doris Adelman, of Windsor, were here for the wedding of Miss Betty Swadron to Joseph Skolnik, of Montreal, Que.

Mr. and Mrs. F. Soupcoff, 126 Beatrice Street, have with them their daughter, Mrs. M. Jutowitz, of New York.

Miss Bobby Rosenfeld, 496 Markham Street, has gone to Arizona to remain for three months.

Mrs. M. Dolgy, Castlenock Road, and Mrs. Robert Brown, Bathurst Street, entertained at a kitchen shower at the former's home, honouring Miss Dorothy Kligerman, a bride-elect of December 25. Mesdames S. C. Kaplan and Earl Lockwood assisted.

Mr. and Mrs. Joseph Abrams, 124 Ava Road, entertained sixty guests at a pidyen-ha-ben dinner at Chudleigh House, for their son, Howard, who was born on October 24. Mrs. L. Frumkin, of New York; Mr. and Mrs. H. Berg, and Mr. and Mrs. B. Grushcow, of Uxbridge, were guests.

Mesdames F. Starkman, Alex. Starkman, and Lionel J. Starkman were hostesses to twelve guests at a presentation luncheon in the Flamingo Room of the Barclay Hotel, in honour of Miss Yetta Bernholtz, whose marriage to Sidney Starkman, takes place on January 20. The honoree wore a grey dress, and grey hat trimmed with satin.

Mr. and Mrs. Manny Ross, 58 Gloucester Grove, entertained one hundred and twenty-five guests at a cocktail party, in honour of their daughter, Cheryle Harriet. Mrs. Ross received in a black crepe dress, trimmed with satin. Those who poured were: Mrs. M. Ross, grandmother of Cheryle; Mrs. H. Steinberg and Mrs. Charles Davidson. The table was covered with a white lace cloth, and a centrepiece of baby chrysanthemums, crystal candelabra, and pink candles decorated it. Mrs. S. Ross of Buffalo, N.Y., and Mr. and Mrs.

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J. Tick and family, of Hamilton, were guests.

Mrs. S. Greenberg, 98 Major Street, and Mrs. B. Ehrenworth, Northcliffe Boulevard, entertained one hundred guests at tea, at the former's home, in honour of Miss Della Goodman, daughter of Mr. and Mrs. Victor Goodman, Palmerston Boulevard, whose marriage to David Greenberg, son of Reverend and Mrs. A. Greenberg, 98 Major Street, takes place on March 2, 1948. Mrs. Greenberg received in a black crepe dress, with net trimming, and a corsage of pink roses, assisted by Mrs. Ehrenworth, in black crepe, with a gardenia in her hair; Mrs. D. Goldberg, who assisted in receiving, was in a black crepe dress trimmed with satin, and a corsage of red roses; and Mrs. Victor Goodman, in black crepe, studded with brilliants, and a corsage of yellow roses. The honoree wore a leaf-green crepe dress, with a corsage of gardenias. Mesdames Charles Davidson, J. Bender, H. Applebaum, D. Goodman, M. Hellen, and H. Adelman poured tea. Assisted the hostesses were Mesdames Benjamin Altwerger, I. Kates, N. Charles, and Miss Pauline Hellen. The head table held a centrepiece of flowers and candles.

Those who entertained for Mrs. Joseph Pifko, the former Miss Jennie Markus, were: Mesdames Jack Lewis and Isadore Markus, at tea at the Royal York Hotel; Mrs. J. Yolles, at dinner; Mrs. Alex Ross, evening; Mrs. A. Sheffer, tea at the Georgian Room; Mesdames H. Lerenbaum, F. Gordon, P. Clarfield, B. Kofman, P. Saunders, and I. Freedman, tea at Georgian Room; Mrs. Wilfred Isaacson, luncheon at Eaton's Round Room; and Mrs. L. Charney, at luncheon.

Entertaining for Miss Minnie Goodman, 279 Markham Street, prior to her marriage to Max Nisker, at Yeshivah Torath Chaim, were: Mrs. J. Goodman, tea, at Simpson's Arcadian Court; Mrs. S. Nisker, at luncheon; Miss Lily Voldimer, cup and saucer shower; Miss Edith Leder, luncheon and theatre; Misses Sylvia Nisker and Zelda Rose, personal shower; Mesdames L. Socket, N. Feldbrill, A. Resnick, I. Katz, S. Margolis, of Buffalo, N.Y.; S. Willinsky, H. Starr, D. Title, H. Hass, and C. Leder, tea, at Simpson's Arcadian Court; Mrs. H. Finkelstein, tea at Eaton's Georgian Room; Mesdames I. Goodman, R. Goodman, and M. Goodman, at supper; Mrs. A. Weinstock, evening at home; Miss Sharon Socket, supper and theatre; Mrs. M. Zaitchik, luncheon, in London; Mrs. B. Sykes, tea at Simpson's Arcadian Court; Mrs. M. Nisker, tea at Simpson's Arcadian Court; Mrs. S. Willinsky, party; Mr. and Mrs. S. Simon, Mr. and Mrs. H. Schneer, and Mr. and Mrs. I. Singer, evening and theatre.

Mrs. Joseph Kline, 89 Hilton Avenue, and Mrs. B. Valin, entertained two hundred guests at a tea, at the former's home, in honour of Miss Shirley Cohen, daughter of Mr. and Mrs. B. M. Cohen, of St. Catharines, whose marriage to her son, Dr. Hugh Kline, takes place on January 4. Mrs. Kline received in a grey crepe dress, trimmed with beads, and a corsage of pink roses and baby chrysanthemums, assisted by her daughter, Mrs. Valin, in teal-blue, with corsage of yellow roses and baby chrysanthemums; and Mrs. B. Cohen, mother of the bride-elect, wearing blue crepe, with beaded trimming, and corsage of mauve and white baby chrysanthemums. Miss Cohen wore a grey crepe dress, fashioned with a front drape, with bodice trimmed in beaded motif, and a corsage of red roses. Those who poured were Mesdames B. Valin, I. Cohen, J. Kline, A. Cohen, L. Valinsky, and Ida Seigel. Miss Anna Pearl Cohen, sister of the honoree; Miss Hindy Cohen, Mesdames H. Guran, B. Rich, H. Pascoe, and A. Tepperman assisted the hostesses in serving at a tea table covered with a lace cloth. Multi-coloured chrysanthemums, and pink candles in silver candlesticks formed the decoration. Mesdames Samuel Magder, Jack Nash, Benjamin Cohen, and Miss Anna Pearl Cohen, of St. Catharines; Mrs. B. Gold and Mrs. I. Magder, of Niagara-on-the-Lake, were guests.

Those who entertained for Mrs. Herbert Sporn, the former Miss Caroline Kates, were: Mrs. J. Kates and Mrs. E. H. Sporn, at a tea; Mrs. H. Katz and Miss Ann Katz, kitchen shower; Mesdames A. Daniels, E. Kay, and S. Zackheim, luncheon, at the Barclay Hotel; Mrs. H. Arnold, Highbourne Road, tea; Mesdames P. Freedman, S. Shapiro, E. Donsky, tea, at the Barclay Hotel; Mesdames L. Shaefer, A. Revitch, E. Goldenberg, E. Haber, luncheon, at Eaton's Georgian Room; Mesdames H. Blackman, I. Garr, H. Posen, at dinner; Mrs. M. Rajesky and Miss Sonia Rajesky, evening; Mrs. C. Lipton, luncheon; Mrs. D. Stern, evening; Misses Lillian Moran and Rosalyn Daitelbaum, at luncheon; Mrs. R. Kofman, luncheon, at the Barclay Hotel; Miss Anna Dryer, tea, at Simpson's Arcadian Court; Mrs. R. Alber and Mrs. C. Burmack, luncheon, at Simpson's Arcadian Court; Mesdames D. Josephs, R. Goldenberg, R. Fox, luncheon, at the Barclay Hotel; Mesdames I. Saltzman, D. Litovitz, L. Orzy, M. Silver, and L. Litovitz, evening; Mrs. L. Lyons, evening; and Mrs. L. Leeds, evening.

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• TORONTO MEETINGS •

• BNAI BRITH WOMEN, Upper Canada Chapter Number 544: Membership committee meeting, Miss Elsie Smith presiding, had present: Misses Edith Brudner, Doris Goodman, Rose Silverstein, Rose Goldberg, Ruth Kaufman, Miriam Mayson; Mrs. B. Lean. Social events include a Chanukah party, and a paid-up membership party in January.

• SONS OF DAVID Ladies' Auxiliary held a benefit bridge at the home of Mrs. R. Kleinberg, 430 Crawford Street. A cake, which was donated by Mrs. M. Gulka, was raffled, and won by the hostess, who gave a donation. Mrs. P. Goldfarb assisted in serving. Mrs. D. Yuffe is president; Mrs. B. Title, vice-president. At a meeting, Mrs. P. Fabish won a shopping bag which was raffled, and gave a donation. Elections at the next meeting.

• STAR SOCIAL and Cultural Club is open for membership to single men, aged 35 to 50. For information write Box 320, Canadian Jewish Review, 21 Dundas Square, Toronto 1.

• JEWISH OLD FOLKS HOME executive, Ladies, Auxiliary and Mem Zain annual dinner, is on Sunday, December 7, at Shaw Street Synagogue, at 6.30 p.m. For reservations call the Home, WA. 4886; or Mrs. I. Singer, president, WA. 0589.

• Needles Trade Division of the Palestine Histadrut campaign held a dinner meeting in the Flamingo Room of the Barclay Hotel. Chaim Goldberg, of Toronto, who went to Palestine eight years ago, returning a year and a half ago to do Zionist work in youth organizations, spoke on Arab-Jewish co-operation in the future.

• JUDITH WELFARE GROUP luncheon meeting, at Murray House, Mrs. W. B. Nowack presiding, heard the secretary, Mrs. L. Kelner, read the minutes, and discussed the annual bingo. Mrs. J. Sandy, on behalf of members, presented Mrs. W. B. Nowack with a gift in appreciation of her work. Mrs. I. Gould, who is taking up residence in the United States, was presented with a gift. Money was sent to Youth Aliyah.

• CLUB MACCAHBEE Sadie Hawkins party, at the home of Miss Barbara Savein, 47 Camberwell Road, had present Misses Anita Gold, Bette Brown, Shirley Shelter, Ann and Mary Lucatch, Clare Goodman, Gilda Goldhar, Esther Berman, Libby Zweigen; Ann Finger, Anne Lipson, Phyllis Resnick, Jean Alpert, Eva Meyer; and their guests, members of Alpha Omega fraternity, were: Harry Gelfont, Jack Cooper, Tom Linzon, Murray Laborsky, B. Epstein, Gordon Perlmutter, P. Wolch, Harold Wolfman, Samuel Berenbaum, Louis London, Bernard Blackstein, Arthur Lundy, Harry Weinberg, Irving Milgrom.

BIRTHS

Born, to Mr. and Mrs. Harold Shulman (nee Norma Lepofsky), 55 Burnaby Boulevard, at Toronto General Hospital, on Tuesday, November 18, a son, Allan Lee. Grandparents are Mr. and Mrs. Harry Lepofsky, 72 Rusholme Road; and Mr. and Mrs. M. Shulman, 85 Colin Avenue.

Born, to Mr. and Mrs. Benjamin Libman (nee Rita Feldt), 396 Avenue Road, at Toronto General Hospital, on November 16, a son, Mark Norman; grandson of Mr. and Mrs. Samuel Feldt, Chaplin Crescent; and Mr. and Mrs. J. Libman, Glasgow Street.

Born, to Mr. and Mrs. M. Gerber (nee Ida Epstein), 23 Aldburn Road, at Toronto General Hospital, on November 21, a son; grandson of Mr. and Mrs. I. Epstein, of Toronto; and of Mr. and Mrs. H. Gerber, of Longueuil, Que.

Born, to Mr. and Mrs. Albert Binstock (nee Joyce Weinstein), 113 Markham Street, at Toronto Western Hospital, on November 26, a son; grandson of Mr. and Mrs. H. Weinstein, Grace Street; and of Mrs. E. Binstock, Dundas Street West.

Born, to Mr. and Mrs. Frank Borovoy (nee Rose Snitman), 560 Manning Avenue, at Mount Sinai Hospital, on November 20, a son; grandson of Mr. and Mrs. H. Snitman, 274 Major Street; and Mrs. R. Borovoy, 22 Lakeview Avenue.

Born, to Mr. and Mrs. M. Kert (nee Isabelle Beatrice Wagman), of Sault Ste. Marie, at Sault Ste. Marie General Hospital, on October 24, a son, Ian Michael; grandson of Mr. and Mrs. S. Wagman, Dundas Street West; and of Mr. and Mrs. B. Kert, of Sault Ste. Marie.

Born, to Mr. and Mrs. Frank Cadesky (nee Florence Shier), of Owen Sound, at the General and Marine Hospital of Owen Sound, on November 23, a daughter, sister of Merle.

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MARRIAGES

PIFKO-MARKUS

The marriage of Jennie, daughter of the late Mr. and Mrs. Edward J. Markus, to Joseph H. Pifko, son of Mr. and Mrs. Charles Pifko, 114 Beverley Street, took place on November 9, at one o'clock, Rabbi Reuben Slonim officiating. The bride was given in marriage by her brother, Lewis Markus. She wore a gown of powder-blue crepe, fashioned with a cowl neckline, short sleeves, silver-sequinned bodice, and draped skirt. Her short veil was fastened to a matching halo hat, and she carried a white prayer book decorated with white orchids and bouvardia, and streamers of white ribbons, trimmed with bouvardia and baby chrysanthemums. Mrs. Lewis Markus, sister of the groom, was maid of honour,

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in a draped crepe slate-grey dress, with matching hat, trimmed with bronze-colored feathers, and a bouquet of fall flowers. Lawrence Pifko was best man for his brother. The hall was decorated with cathedral candles, white chrysanthemums, and ferns. Miss Anne Wright sang "Because". The bride and groom left on a motor trip to Washington, D.C.; Atlantic City, N.J.; and New York, the bride wearing a beige and wine-coloured suit, and black accessories.

SPORN-KATES

The marriage of Caroline, only daughter of Mr. and Mrs. Jack Kates, 136 Brunswick Avenue, to Herbert Joseph, only son of Mr. and Mrs. Emanuel Sporn, 56 Claxton Boulevard, took place at Bais Yehuda Synagogue on October 26, Rabbi A. Kelman officiating. The bride was given in marriage by her parents. Her gown of satin had a sheer yoke, edged with a frill, embroidered with irridescent sequins, and full skirt ending in a long train. Her full-length embroidered veil fell from a pearl-beaded crown, and she carried a Bible trimmed with white orchids. Miss Sheila Sporn, sister of the groom, attended her as maid of honour, in a gown of petal pink moire. The bridesmaids were Misses Francine Sporn, sister of the groom; Anna Dryer, and Sonia Rajesky, all gowned in pale blue, with headdresses of tinted baby chrysanthemums and roses, to match their nosegays. Sheila Sporn, of Los Angeles, Calif., was flower girl, in a pink and white organdie dress. Bernard Kates attended the groom as best man. Bernard Novogrodsky, Sol. Pinsler, and Bernard Pinis, were ushers. The synagogue was decorated with chrysanthemums and ferns. Miss Edith Silver sang "Because". For the reception in the banquet hall, decorations were of chrysanthemums and ferns. Mrs. Kates received, in a vintage-shade lace gown, and corsage of orchids; with Mrs. Sporn, mother of the groom, in turquoise-blue crepe, the Grecian drape and neckline outlined with silver sequins, and she carried a silver bag, with orchids fastened to it. The bride and groom flew to New York for their wedding trip, the bride wearing a black gabardine suit, green lizard accessories, and a corsage of orchids. Out-of-town guests were: Mrs. B. Wancoff, grandmother of the groom, of Bronx, N.Y.; Mr. and Mrs. Murray Sporn and Miss Sheila Sporn, of Los Angeles, Calif.; Samuel Sporn, of New York; Mrs. Herman Evans, Miss Selma Evans, Mrs. L. Lidner, H. Shore, of Brooklyn, N.Y.; Mr. and Mrs. M. Brown, Mr. and Mrs. J. Rodberg, of Long Beach, L.I.; and Mrs. L. Nesbit, of Kingston.

APPROACHING MARRIAGES

Mr. and Mrs. James Rotto, of Washington, D.C., announce the approaching marriage of their daughter, Edith, to Norton Penturn, son of Mrs. J. Penturn, Nina Avenue, Toronto, and the late John Penturn, the marriage to take place in Washington, D.C., on December 15.

ENGAGEMENTS

Mr. and Mrs. I. Solomon, of Chatham, announce the engagement of their daughter, Esther, to Melvin Roy Cohen, son of Mr. and Mrs. J. Cohen, Grace Street, Toronto.

Mr. and Mrs. H. Kaman, 24 Sullivan Street, announce the engagement of their only daughter, Faye, to Leonard Switzer, son of Mr. and Mrs. E. Switzer, 39 Nassau Street, the marriage to take place in April.

Mr. and Mrs. S. Berman, 239 Beatrice Street, announce the engagement of their daughter, Ruth, to Isidore Kozlov, son of Mrs. J. Kozlov, 107 Nassau Street, and the late A. Kozlov, the marriage to take place in the near future.

Dr. and Mrs. L. Jessel, 407 Palmerston Boulevard, announce the engagement of their daughter, Naomi, to Robert Kenneth, son of Mr. and Mrs. A. Goldberg, of New York, the marriage to take place December 20, at the home of the bride's parents. They have been accepted by the Hebrew University in Jerusalem, where they will continue their education, and plan to settle in Palestine.

BAR-MITZVAHS

Martin Halberstadt, son of Mr. and Mrs. Irving Halberstadt, 229 Markham Street, was called to the Reading of the Law, on November 29, at Beth Jacob Synagogue. A dinner in the synagogue followed the ceremony.

IN MEMORIAM

WAYLEN — In loving memory of a dear husband and devoted father, Samuel Waylen, who passed away on the thirteenth day of Kislev (November 17, 1945). Sadly missed and ever remembered by his wife, Rebecca, and children, Max, Rose, and Bernice.

DEATHS

George Cohen, 297 Huron Street, died suddenly on November 23, in his fifty-third year. He is survived by his wife, Esther; two sons, Samuel and Max; and four daughters, Mrs. H. Rosenstein, of Buffalo, N.Y.; Mrs. H. Cohen, Mrs. S. Budd, and Helen Cohen. He was a member of the Iwantzker Mutual Benefit Society.

Asks UN Countries To Absorb DP

Representative Jacob K. Javits, Republican, of New York, proposed at the annual meeting of the Northeast Region, American-Jewish Joint Distribution Committee, Inc. in Buffalo, N. Y., that the problem of Europe's displaced persons could be solved by settling them in the member countries of the United Nations' International Refugee Organization.

Mr. Javits suggested that the member nations divide the DP's into quotas and absorb them by resettlement after arranging for transportation by "diverting a few blue-ribbon liners from luxury to humanity."

"From the American point of view," Mr. Javits added, "we are missing a great bet in not admitting many of the splendid people among the DP's who possess skills and abilities we badly need."

In discussing his recent tour of Europe, Mr. Javits, a member of the House Foreign Affairs Committee, said America's "willingness to lead the world into paths of freedom and stability will be largely judged by its willingness and ability to help Europe avoid starvation this winter."

Calling for maximum support of the United Jewish Appeal, from which the JDC receives its funds, Mr. Javits stated that 75 per cent of Europe's Jews lived in areas which did not come under the Marshall plan for European recovery or any proposal for stop-gap aid. For this reason, he said, the need for increased JDC aid at once was vital in the face of the approaching winter.

Joel H. Fisher, JDC general counsel, who returned to the United States recently after serving with the organization in Europe, said that in the first ten months of 1947 the JDC had shipped more than 17,000,000 pounds of foodstuffs to the DP camps from the United States alone.

To Survey Areas For Homeless

A. M. Fisher, a construction engineer, of Honolulu, and Ray C. Roberts, soil correlator of the United States Department of Agriculture, went by plane to Surinam as part of a five-man commission to select and survey areas in Dutch Guiana for the resettlement of 30,000 homeless Jews of Europe.

Dr. I. N. Steinberg, secretary general of the Freeland League, 1819 Broadway, New York, which initiated the colonization project, explained that Mr. Fisher and Mr. Roberts are to be joined by three other medical and technical experts in the Dutch colony and will draw plans for final approval by the Surinam and Dutch governments. The Surinam Staten (assembly) accepted the proposal on June 27 and it was approved by the Dutch Parliament on July 3.

Among the technicians will be Dr. G. Giglioti, of the mosquito-control service of the British Guiana government and an economist of the United Nations.

Surinam has an area of 54,291 square miles with a population of around 172,000. The first colony is expected to be near the sea. The area can be used for cultivation of tropical fruits and good grazing for cattle and the streams abound with fish. There are also metal deposits, but probably the greatest riches of the country are in lumber.

Debate Change Of Name

The executive board of the Union of American Hebrew Congregations debated in closed meeting in New York, a proposal to change the name of the organization to that of The Union of Liberal Synagogues. After considerable discussion, it was decided to refer the question to the next executive board meeting and ultimately to the biennial council that will meet in Boston next autumn.

The board is composed of sixty-five prominent rabbis and laymen from various sections of the United States and Canada. Forty-six attended the sessions.

The proposal to change the name was made by a committee headed by Rabbi James G. Heller, of Cincinnati, Ohio. Rabbi Heller declared it to be the consensus of his committee that the word "liberal" would approximate more nearly the original intent of the founders of the movement and would be more consistent with the aims of progressive Judaism. It was decided to circularize individual congregations and all the board members for an opinion on the subject.

The Union of American Hebrew Congregations was formed by the late Dr. Isaac M. Wise in 1873. From a handful of congregations it has grown to 350 affiliated religious bodies with a membership of more than 100,000.

In 68 JDC-supported homes, and through aid to their families, the Joint Distribution Committee is aiding 17,500 Hungarian children, virtually every youngster in that country.

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Zionists Seek British Good Will

Rabbi Irving Miller, chairman of the Administrative Council of the Zionist Organization of America, denounced Great Britain, for failure to cooperate with the United Nations in implementing the partition plan for Palestine. He accused Britain of "direct sabotage."

Speaking before 500 Zionist leaders and workers at a citywide conference of the Greater New York Shekel campaign of the Zionist Organization at the Manhattan Towers Hotel, in New York, Rabbi Miller said that Zionists had hoped Britain "would gracefully accept the verdict of the United Nations and cooperate with the implementation of the plan as a good United Nations member."

He added that "in that event Britain would soon have discovered that the Jewish people would forget many of their grievances against them and recall that Britain had issued the Balfour Declaration and paved the way for a Jewish state."

"Instead," Rabbi Miller said, "we find that Britain is determined to sabotage and thwart every effort at the implementation of the partition plan. Indeed, the Arabs seem to have no better friend at the United Nations than Britain itself, which is doing their work for them far more effectively than they are doing it themselves. For where the Arabs seemed to have failed completely with blustering threat and trumped-up fears of attacking the Jewish state, Britain may succeed through direct sabotage.

"It may not yet be too late to warn Britain that the price she will pay in crystallizing and solidifying the ill will of world Jewry may be too high even for a so-called empire to pay.

"There is still time for wiser heads in Britain to change this policy and to cooperate gracefully in bringing about a new order of peace and good will in Palestine."

The Zionist Organization seeks to enlist at least 500,000 Shekel payers in connection with the 1948 World Zionist Congress. Certificates symbolizing the ancient Jewish money are being sold in the drive. The number of certificates sold will govern the number of delegates to the Congress to which the American Zionists will be entitled.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME RHODA MARJORIE BEACOM, waitress, of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the next session, or the next following ensuing session thereof, for a Bill of Divorce from her husband, WILLIAM ARTHUR SADLER, mechanic, of the City and District of Montreal, Province of Quebec, on the grounds of adultery.

DATED AT MONTREAL, in the Province of Quebec, this 26th day of November 1947, A.D. (One Thousand Nine Hundred and Forty-Seven).

JACOBS & JACOBS,
Attorneys for Applicant,
276 St. James St. West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that WILLIAM JACKSON, marine engineer, of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the next or the next following ensuing session thereof for a Bill of Divorce from his wife, JEAN MANNING, housewife, of the City of Westmount, District of Montreal, in the Province of Quebec, on the grounds of adultery.

DATED at Montreal, in the Province of Quebec, this 7th day of November 1947, A.D. (One Thousand Nine Hundred and Forty-Seven).

JACOBS & JACOBS,
Attorneys for Applicant,
276 St. James St. West,
Montreal, P.Q.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that JOSEPH ONFROY PILON, of the City and District of Montreal, in the Province of Quebec, Maintenance-man, residing at 4671 St. Andre Street, will apply to the Parliament of Canada at the next session thereof, for a Bill of Divorce from his wife, DAME ANASTASIA LIRAGIS, also known as ANN LESTER, on the ground of adultery and desertion.

SIGNED at the City of Montreal in the Province of Quebec, this 7th day of November, 1947.

REUBEN SPECTOR,
Attorney for the Petitioner,
414 St. James Street West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that JEANNETTE RACINE, of the City of Westmount, District of Montreal, in the County of Hochelaga, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce from her husband, JOSEPH GEORGES GARNEAU, of the City of Montreal, District of Montreal, County of Hochelaga, in the Province of Quebec, on the ground of adultery and desertion.

DATED at Montreal, Province of Quebec, the 29th day of November, 1947.

JOS. A. BUDYK,
Advocate,
60 St. James Street West,
Montreal, P.Q.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that ANN L. WILLETT, of the City of Westmount, District of Montreal, in the County of Hochelaga, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce from her husband, DONALD J. ALLAN, of the City of Westmount, District of Montreal, County of Hochelaga, in the Province of Quebec, on the ground of adultery and desertion.

DATED at Montreal, Province of Quebec, the 29th day of November, 1947.

JOS. A. BUDYK,
Advocate,
60 St. James Street West,
Montreal, P.Q.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that SAMUEL LANKSZNER, of the City and District of Montreal, in the County of Hochelaga, in the Province of Quebec, merchant, will apply to the Parliament of Canada, at the present or next session thereof, for a Bill of Divorce from his wife, CECILIA PERL, now in the City of Brussels, Belgium, on the ground of adultery and desertion.

DATED at Montreal, Province of Quebec, the 3rd day of June, 1947.

JOS. A. BUDYK,
Attorney for Applicant,
60 St. James Street West,
Montreal, P.Q.

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